

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 20, 1940

WHO'S WHO

MR. MEXICO himself was quite willing to attach his own name to his article. Editorially, we decided that this was an act of bravery not required of him. Should the Cárdenas-Camacho regime manage to subdue the rising Almazan flood, reprisals would be ruthless. Mr. Mexico is a Mexican, cultured, intelligent, well-balanced in judgment. We had requested him to write an interpretation of the Mexican elections, and were happy to receive this contribution from his present whereabouts. . . .

WILLIAM J. MCGARRY believes that agencies, legalized and unlegalized, operating publicly and under cover, have caused an era of neo-paganism. The remedy which he suggests is spiritual, in the first place; then educational, then action. . . . BERNARD H. FITZPATRICK discussed the Labor Relations Board in an earlier article, May 11 issue. He is a New York lawyer, a lecturer at the Xavier Labor School, and has specialized in labor litigation. . . . JOHN LAFARGE, our Associate, believes that a sound and practical Catholic social program is imperative if we are to ward off world Socialism. . . . KATHERINE BRÉGY is an always welcome author to AMERICA and American readers. A Philadelphian, like Agnes Repplier, she has followed in the Repplierian tradition of charm, gaiety and wisdom. She divides her time between the essay and the poem.

NEXT WEEK, Gerard Donnelly will record his impressions of the Chicago Democratic proceedings. Paul L. Blakely will analyze the Democratic platform.

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COMMENT

PRESIDENT ROOSEVELT, up till this moment of writing, has stated nothing. He has said, however, that he has made up his mind. Meanwhile, the Democratic delegates are assembling in Chicago. They await the word of the President. On the other hand, the President, sailing on the Potomac, awaits the word of the delegates. But the word of the delegates will be the word that the President, through his generals, will put in the mouths of the delegates. The Rooseveltians proclaim that the President cannot prevent his nomination. They declare that he must serve still another term, for he is imperatively needed "by the party, by the nation, by the world." We catalog these claims as nonsense. Mr. Roosevelt is needed by those only who need Mr. Roosevelt, and who need the continuance of the power given to them by Mr. Roosevelt. The nation needs a new President, whether he be Democrat or Republican. The nation needs a reaffirmation of the traditional principle that a President serve two terms at the most, that no President seek a third term. In making this statement we speak of Presidents of the United States, of all Presidents past, present and future, Democratic and Republican. This is no new idea with us. We stated the true American position as far back as June 24, 1939. We reaffirmed our beliefs about a third term on July 1, 15, 22, 1939. We returned to the subject on March 9, 1940. And on May 25, 1940, we declared: "As we have stated before, we think in terms of Presidents, not of persons. Our slogan is: No third term for Washington, no third term for Lincoln, no third term for Teddy Roosevelt, Wilson or Coolidge, no third term for Franklin Roosevelt, no third term for any man who succeeds him, forever and forever. We trust that Mr. Franklin D. Roosevelt will prove that he is a true and a great American," by refusing to be a third-time nominee.

SECTION I of the Lame Duck Amendment will operate for the second time next year and the term of the President will come to an end at noon on January 20 instead of on March 4—the day on which Mr. Roosevelt began his first term in 1932. The Amendment has thus shortened Mr. Roosevelt's eight-year tenure of the White House by about forty-three days. Last week the press was agog with a rumor that Mr. Roosevelt would insist upon a "full term"—that is, that he would run again, and if re-elected would serve until March 4, at which time he would resign and turn the helm over to the Vice President. Nobody took this rumor seriously, but it does serve to remind us that Washington himself, although enjoying two terms as Chief Executive, did not actually serve a full eight years, and in fact was deprived of nearly two

months' time in his tenure of office. The President of the United States is not officially elected until the electoral votes from the States are formally counted and the results announced by a joint session of Congress. The First Congress was scheduled to meet on March 4, 1789, but the members were slow in gathering and for nearly two months no quorum was present. Only at the end of April was the First Congress able to count the State votes and certify the election of our first President. George Washington took his oath of office on April 30, deprived by this Congressional delay of fifty-seven days of tenure. When President Washington's second term was drawing to a close in March, 1797, there were no rumors that he might run again for a third term and then resign on April 30.

THE ANTIAMERICAN YOUTH CONGRESS held at Geneva, Wis., last week resulted in no surprises. As had been anticipated, it followed the regular Communist line. It imitated the Soviet form of "democracy." No word of criticism was permitted in regard to Soviet Russia or Communist dictatorship. No recognition was granted to the delegates representing the American youth party, sponsored by Gene Tunney. No resolution was passed pledging support for this nation, even in the face of invasion. The Antiamerican elderly-youths plotted the proceedings, presided over the sessions, wrote the resolutions, silenced the opposition, and overwhelmed the innocents and the dupes. Will Mrs. Roosevelt, please, open her very lovely eyes and look sternly upon these Antiamerican upstarts? Will she try to understand that these vipers are nestling within her very attractive cloak? She has tried so hard to lead these little Communists along the ways of true Americanism; but she must admit that her efforts have been fruitless. We do need a Youth Congress that is thoroughly American. We do not need Communist directors or Communist control.

REPORTS concerning the new government set up under Marshal Pétain in Hitler-controlled France are as yet far too uncertain and unreliable for us in the United States to draw any conclusions concerning what it is or what it means. Equally difficult is it for us to judge what may be the significance of the high praise given to the Pétain government, according to recent dispatches, by the *Osservatore Romano* of Vatican City. The term "Fascist," as applied to the government by the current headlines, may, as experience as shown us, mean anything: from a state-worshipping regime copied after Mussolini to a moderate corporative system after the model of Salazar. The indications

are that the Salazar plans have been taken as a model, and that it is this model or ideal which is the object of the *Osservatore's* praises. But can a Hitler-controlled regime conform to any such moderate scheme; or will it necessarily be forced into conformity with the state mechanisms set up by the dictators? Will the respect to religion shown, as alleged, by the new government be a genuine respect, leaving religion to function autonomously within its own proper sphere; or will the state put on the mitre in accordance with totalitarian policies? Will human liberties and essential human rights of citizens be respected as scrupulously as Christian teaching requires or will they be sacrificed in the interest of the alleged national good? These are questions to which the future must bring an answer. Let us hope that, despite adverse presumptions, the answer may be one which can satisfy lovers of liberty who are also lovers of Christian principles.

THIS must be one of those history-making Firsts, a comment on a comment on a comment. Still, this comment-upon-comment, upon which we comment, merits special distinction. None of our readers should miss the July 15 *Sursum Corda*, Father Gillis' syndicated column. He calls it "Blitzkrieg of Prayer." He borrows that title from Elsie Robinson who had made it the subject of one of her daily columns. Miss Robinson had attended one of the Holy Hours in a novena of Holy Hours for peace. Father Gillis had delivered the sermon at another of those Holy Hours. And both Father Gillis, Catholic priest, and Elsie Robinson, "not a shining example of any creed," to use her own characterization, were impressed by the fire and the faith of the Catholics and non-Catholics praying for peace. They both carried away the firm conviction that prayer can, and only prayer can, bring a peace that will be a real peace, a peace founded on justice and charity, a peace that will be a return of the world to God. Asks Father Gillis: "Can prayer be effective against the 'inevitable'?" And he answers: "Absolutely and infallibly, on one condition. The movement must spread like fire, sweep over the nation with the speed and force of a Blitzkrieg." And he concludes: "What we need is a generalissimo who will unite us all in this holy war. As we unite our forces, millions upon millions of others will come to reinforce us. If all over the nation and all over the world, the uncounted multitudes . . . can be made conscious of one another's cooperation; and if with one accord, at one and the same time . . . we put on a Divine Blitzkrieg, we can utterly destroy not this or that Dictator, but War itself. We have the power. We have the numbers. We have the Cause. What's holding us back?"

THAT prompt action counts is shown by the readiness with which an apology was offered by the *American Magazine*, published by the Crowell-Collier Company, for an objectionable article, *The Calm Before*, that appeared in its July issue. A

protest against the article was made by the *Catholic Herald Citizen*, of Milwaukee, and a thoroughgoing apology was offered by Sumner Blossom, editor of the *American Magazine*, together with a letter from the president of the company, Thomas H. Beck. Nothing will so help to prevent the publication of such articles as to bear in mind that the majority of these publishers are, themselves, unwilling to offend Catholic readers; and for these same readers to offer every assistance to the publishers in this respect.

ENGLAND, according to a Continental European just arrived in the United States, has undergone a national revolution. It has become a nation united. Distinctions of political parties have been wiped out. Differences between the aristocracy and the bourgeoisie and the proletariat are forgotten. Capital and labor groups have combined into a unified industry. England, according to this well informed observer, has merged into one party and one class. There has been created a single objective, a unified purpose, a national determination. If this report of a new England is true, then the new England is morally prepared to fight a Germany equally unified and determined. The battle of England is impending. Experts differ as to the probabilities of the outcome. England may lack the mechanized equipment required for a Hitlerian war. But this new England lacks no moral or social incentive. It is noteworthy that, last week, Parliament voted another billion pounds for war purposes, that it increased taxes to the highest limit, that it reported an expenditure of nine million pounds a day for war costs—and there was not one dissenting voice.

IN MEXICO, on Sunday July 7, there occurred a social revolution. The nation voted a vast majority in favor of General Almazan. This vote may be interpreted as a landslide against Camacho, Cárdenas and the ruling clique. The people now realize that they have been deceived by their rulers, that they have been ruined by this hybrid Communist-Fascist group, and for the first time in decades they have found a champion around whom they might rally. Some days after the elections, the results were announced. Cárdenas and Camacho, defeated by the people, in the social revolution of the ballots, were prepared to precipitate a battle for power. Allied with them was Lombardo Tolezano, Communist labor demagog. Some months ago, according to a reliable but secret source, Tolezano almost succeeded, through the cooperation of John L. Lewis, in securing 40,000 American rifles for his followers. He has, it appears, obtained arms from another source. There is no doubt whatsoever that General Almazan was the choice of the Mexican people. There is a doubt, however, that the choice of the Mexican people will be permitted to assume the Presidency to which he was elected. In this crisis, the United States, if it wants real democracy south of the border, must not interfere.

ALMAZAN FOR A NEW MEXICO, CAMACHO FOR THE OLD MESS

MR. MEXICO

AS all social classes of Mexico experience the need of a change in the political system, they are anxious for the return of a legal regime, of order and morality, one that respects the inalienable rights of the individual, that aims to provide the necessary security for the evolution of the human person in a civilized environment.

Now, for the first time in the history of Mexico, the people have endeavored to seize the weapon which the Constitution places in the hand of every citizen, the vote, in order to choose their own rulers.

The present election for the people of Mexico does not signify a simple change of one ambitious and unscrupulous coterie for another of like caliber. It signifies the possibility of giving a death stroke to the national nightmare, of ending the decay in moral values and total regression.

The friends of President Cárdenas are anxious to continue in power. For that reason they have put into play all the resources of their official machine. They have chosen a man without character, Avila Camacho, whom they know perfectly well they can completely dominate. Though he should reach his Presidential ambitions, he would never be permitted to govern. Behind Avila Camacho are mobilized the Governors of the States, deputies, senators, public employes, workers and peasants. The Government leaders counted on forcing all these elements into the Camacho machine, with the threat of loss of work for the public employe, expulsion from the syndicate for the worker, and the seizure of his land for the peasant.

In order to wipe out the opposition, the Government leaders have employed professional gunmen who in times past have been allowed to go unpunished for their numerous assassinations. At the present time, they count upon thousands upon thousands of Red traitors from Spain, the residue of the International Brigades. To put it mildly, the scum of Communism has been brought to Mexico for the purpose of stirring up and bringing to a head another revolution. This, it will be well to recall, was the end in view of the directors of the "Revolutionary Party" in the official proclamation of their platform: "The social revolution within a society without classes, governed by a democracy of workers."

The reaction against this tyranny has been developing during the past few years. Despite the governmental propaganda asserting the unanimity

of all classes, particularly the workers and peasants, in favor of the process of comunization, the dissenting voices have become increasingly numerous. Definite indications have been given that the people would express their dissatisfaction against the controlling regime in the July Presidential elections.

On the first Sunday of July, the Mexican people were summoned to elect a new President. About 5,000,000 turned out to vote. That is to say, all citizens, who were legally eligible to vote presented themselves at the polls to exercise their civic right. The total population of the Mexican Republic should be at the utmost 20,000,000, and discounting foreigners, those incompetent by reason of age or other causes, and the women—to whom the rulers of Mexico, from fear of their power, have denied the right of suffrage—5,000,000 persons represent more or less the total of those who are eligible to vote.

The partisans of President Cárdenas claim that their leader was raised to the position of head of the Mexican Government, in July, 1934, by a vote of 2,185,000, and that that election was practically unanimous. Hence, the number of citizens who flocked to the polls on July 7 is an extraordinary event in Mexico's political history.

On previous occasions, the Mexican people had shown themselves supremely indifferent at election times. It is safe to say that, since 1911, this was the first election which had been registered in Mexico. It will be of interest to note the reason for this change of attitude on the part of the people.

For the past twenty-five years, Mexico has been dominated by a politico-military faction known as "men of the Revolution." This group came into power and maintained its position throughout this entire period by virtue of direct help from the successive Administrations in Washington.

Every time a President of Mexico reached the end of his term of office, the group in power split up into two factions, each aiming to elect its own leader over his opponent. There was nothing to choose between the two factions from the viewpoint of the platforms of social reform which they offered. In fact they used the identical sonorous phraseology.

The people understood thoroughly that this oratorical front concealed the ambition for power and wealth of the *politicos*. No program of real social reform was ever presented, and much less was any

ever intended, at least as far as any practical results were concerned.

Beneath the ambition and avarice of the leaders, there was breeding a social dissolution, there was the gradual but systematic overthrow of all those moral principles which go to make up a nation and to further the spiritual unity of a people. This trend originated with individual Mexicans; but it was inspired and directed by foreigners affiliated with the Bolshevik movement, and later was strengthened by Communists of the Stalinist school.

To President Cárdenas is attributed the solution of the agrarian and the worker problems. This was proclaimed to have been accomplished by means of the confiscation of the agrarian holdings and their division into parcels of land which the Mexican peasant works under collective control. For the moment, it is asserted that the scheme has succeeded to the extent of obligatory organization of the workers into an all-inclusive national federation; but the final goal of the plan will be attained with the socialization of all the sources of production. In this procedure, the expropriation of railroads, factories, mines and oil fields has been the first step.

In the political realm, one official governmental party has been created. This party, in reality, is the Government of the Republic. It is known as the "Mexican Revolutionary Party," and officially proclaims "a Democracy of Workers." Originally it was designated as the "Party of Soldiers, Peasants and Workers." This name was later changed to "Mexican Revolutionary Party," since it was feared that the real name might reveal to many citizens of the United States the true character of the party.

The Mexican Revolutionary Party is composed of every person who occupies a political post in the Mexican Republic, whether Federal, State or municipal, whether by popular election or appointment. The President of the Republic, the members of the Cabinet, all Federal deputies and Senators, legislators of the States, all members of the judiciary—from members of the Supreme Court of the nation to the least Justice of the Peace—all public servants, including school teachers, necessarily belong to it. From each member, the National Treasury periodically deducts one day's pay, and every month other sums, as contributions to political campaigns and the like.

President Cárdenas forced all workers into an organization called "Mexican Workers Federation," the direction of which he entrusted to a Communist-lawyer, Vicente Lombardo Toledano. This latter has full control over the persons and consciences of the members through the application of a few simple regulations. The worker must belong to a syndicate; otherwise he can obtain no work. He can be expelled from the syndicate for any cause which the directors deem to be contrary to the interests of the working class. Conflicts between workers and supervisors, or between workers and the syndicates, are resolved before special "labor" tribunals. The appointment of the majority of the members of these tribunals is the exclusive

privilege of Vicente Lombardo Toledano, who thus dominates the Workers Federation.

The Mexican Workers Federation (C. T. M.) is governed by a group of directors who, from its establishment, have recognized Lombardo Toledano as Secretary General, with entire control. The C. T. M. collects various contributions from each of its associates: monthly quotas; extraordinary assessments for propaganda funds and conventions; funds for resistance in case of strikes; slush money for political campaigns. Supervisors are under orders to deduct such quotas from the workers' wages, as each syndicate directs. As to these enormous sums collected from the workers, the directors of the C. T. M. have never rendered a public account, not even to the conventions of the entire federation.

President Cárdenas, furthermore, forced the peasants to form an organization known as the "Peasant Confederation." Back of this organization is the Agrarian Bank which loans money for the crops and collects returns from the cultivated lands. All these farm workers are under the complete control of Graciano Sanchez, a former teacher of elementary schools and a politician in Cárdenas' confidence. A rigid control over the peasant workers is assured by the coercion the Government exercises over them, even to the extent, in numberless instances, of employing the armed force of Federal troops.

Within the Party all elections are decided in advance, all laws are framed, all judicial controversies are settled. In reality, all election posts are occupied by persons merely designated by the Party. The legislators receive and approve unanimously the laws which the Party enacts and transmits to them. The judges, from members of the Supreme Court to tribunals of the least jurisdiction, merely confirm the sentences which the Party enacts.

The demagogues have promised social betterment for the workers and the peasants. Unquestionably, the salaries of these people have been increased and the prices for their agricultural products are higher. But the sources of production have diminished. Many workers are unemployed; and those who have work, find that their increased wages will buy less than when their wages were low, as the result of the enormous increase in the cost of living. The peasants know that the agricultural products are sold at a high price; but the bank of the Government buys these products from them at the lowest price. Besides, since the cost of everything has risen, they are worse off than before.

Reports from various parts of Mexico as well as from Mexico City itself indicated a popular movement in favor of General Juan Almazan. But it is doubtful if the votes actually cast will ever be counted. As a Mexican Revolutionary Party spokesman remarked: "Naive people think the counting of votes is a question of arithmetic. This is not so—it is a question of politics." This statement aptly describes Mexican politics. But we shall hear more of General Almazan when the results of the Government-counted votes are released.

THE MYSTERY OF SEX IS BEST SOLVED SPIRITUALLY

WILLIAM J. MCGARRY

AM I hoping against hope that I have found a truer picture of the American girl in Booth Tarkington's *Gentle Julia* than in Christopher Morley's *Kitty Foyle*? Am I deludedly chivalric and the victim of soft-brained sentimentality in thinking that the healthy-minded boys of Mark Twain and Father Finn have not been replaced by the *genus* Joad? God help us if our Julias are turning out to be manicured Kitties! God halt us on the path of a devolution from Tom Playfair or Huck Finn to some of the snorting stallions of not a few recent novels!

A rake is a rake in any period of human history, and he is unpleasant and ugly save when penitent. He scouts any code of purity, but he is so busy in practice that he has not a theory about it,—and is possibly surprised in our days that pundits are putting rotten props of theory under his reprobate practice. A roué in any century is a poor citizen in peace and a feeble soldier on whom to lean in war. But there are rakes and rakes. In ancient days, they helped on the rotting of their empire, even though they had little sense of sin, for they knew not or had stamped out human ideals. The rake of our own times is fast becoming as pagan as of old, but he is a quite different and far more dangerous animal. For he is not ignorant of ideals; he knows them, and he calls them mistakes or distortions. It is possible that even now in some, mal-education has paganized the Christian heritage of twenty centuries.

This is because his authorities comfort the roué by saying that Christianity distorted a right attitude towards sex, that it took too severe and inhuman a view, that it imposed, without succeeding in the venture, an impossible code. Yes, unfortunately, the sexual sinner can now quote professional men—sociologists, psychiatrists, doctors, even some ministers of religions allegedly Christian—for various sorts of impurity. He can find professors in universities to tell him that his race sprang from promiscuous unions of heedlessly immoral or amoral ancestors. He can quote ethicists who find that conscience in this matter is nothing but the relic of ancestral or Christian tabus. There are high school instructors who by no means say it any longer with flowers. There are physicians who will encourage "wild oats," moderately, that is, within the limits of disease or enfeeblement. There are laboratories to prevent or to cure sin's ravages in his own and others' bodies. Lax divorce

laws, and occasionally laxer divorce courts, cheer on the general mad clamor for impermanent relations between man and woman, and the rake flourishes in an atmosphere where impermanence invites variety, and variety here is, but is not named, promiscuity; "companionate marriage" is a euphemistic escape from the unpleasant reality of licensed concubinage.

There is a chance for a culture and civilization which has ideals, even though it breaks them. To sin and be sorry is one thing; to sin and gild the ugliness is fatal; to expose the nation's youth to an education which in so many fields now is banishing the bogey of sexual sin is ruinous. If the retort to this decent complaint is to call it a Jeremiad—and this witless answer has been made—then let us return to the common sense of seeing that God wishes Jeremiads about our sins. Our nation would not do badly were it to kneel and chant its penitential threnody before the throne of God for its sexual sins. It would not hurt Uncle Sam to beat his breast with a rock, or roll his body among thorns.

Have we come to the place where what Christianity calls sin is declared to be a question not of morals but of medicine or animal eugenics? We are certainly approaching it, as anyone whose life spans the 'nineties and the 'forties knows. It is clear that conventional morality, if it is only weakly supported by the belief in God and the acceptance of a code of human chastity, can build little more than a feeble dam of social respectability against the flood of sex. But what will hold the overwhelming waters, if skeptics are allowed to propagandize their doubts about God's very existence, if they are permitted to proclaim their denials of any code of right and wrong? We are less careless about impure moral teaching than about impure foods. They will not serve poison or quack nostrums over the counter; but for "hygienic" and "antiseptic" needs what one carries away is not marked dangerous.

Respectability, without God or His law, can counsel delinquents to hide their crime, not to omit it. As much may we expect to develop a sound and just commercial life by inviting those entering upon it to train themselves by theft, as to hope to grow a nation's youth into sound men and wholesome women by unlocking the doors of the fearsomely attractive halls of licence and writing upon the portals that here one enjoys due human liberty.

Divorce courts, certain clinics both legalized and surreptitious, some dread shelves in drugstores, many modern novels, dozens of theorists pandering coldly to the hottest of passions, certain ugly operating rooms where murder is done to comfort the caught—all these are the results of, and the contributing causes to an appalling loss of ideals in the matter of purity. For a hundred motives—not one of them wittingly diabolic, but significantly, not one of them spiritual—the code of chastity that was accepted at the gentle insistence of Christ and Christianity is being attacked and discarded. If disease and respectability become the only barriers, then we run the risk of being a nation of undisciplined softies. That is putting it mildly, but sufficiently frightfully to make a patriot shudder, while it must make a man who says a prayer to God groan in spirit.

Suppose no religious question were involved in all this matter. I cannot see—and I have my decent I.Q. and my modicum of love of country—why any genuine lover of our land who knows any history of the past and has any experience of human nature, can forward any program such as Birth-Controllers have proposed. They are making us a dying race and the meek indeed will inherit the land—the meek in this case being those who obey nature and nature's God.

Man, a composite of soul and body, has been described as a mixture of brute and angel. Man, then, is sub-human, if the emphasis of life is on the brutish. To follow the call of passion is not human; it is animal. To be thoroughly man, one must control passion by reason; to be integrally human in conduct one must seek the due jointure of corporeal act and spiritual reason. Angelic purity of body and soul—that sums it up. For reason, integrated by revelation and Grace, is the angel's voice within us, the soul's command and dominion over sense. Thus to live and steer one's course is virile; for it is human. Thus not to live and otherwise to aim one's arrow without thought of the mark beyond the body's dissolution, is brutish. Our national ideals are changing when some dare to call chastity unmanliness and brutishness virility.

Long before this wave of public undressing in glass houses began, and in the very days when the discussion of delicate topics was beginning to be pandered to the hungry indelicacy which is latent in the sons of Adam, the Roman Pontiff urged frequent, even daily Communion for all Catholics, lay and Religious. Since all human happiness is consummated through union with God, and since true bliss is found in adherence to the All-good and the All-true, the call to throng the altars for the Bread of Heaven would be followed by strength against error and resistance to evil.

The invitation and appeal of Pius X was the remedy of the evils of our century, the antidote of the sexual brutishness, then lurking, but ready to leap into public light. With Jesus Christ, Son of God, upon the lips and in the hearts of twentieth-century Catholics, the souls of men would be shielded from errors and the bodies of men would be protected from vice. Because the faithful did and

do throng to the altars of God, ideals first spoken so gently by Christ and so vigorously by Paul are preached and lived by practical Catholics today.

We cannot allow ourselves to be tainted, and we strive not to, in seeking for our young the benefits—nay, in some cases, the necessity, of Catholic education. Yet one does not find pure air to breathe in a pest-house, and the atmosphere of our land threatens daily to be more miasmatic. In our daily lives, if we regard them as merely natural, we live and move and have our being in vapors that are noisome and menacing. If we live this daily life only naturally, we are threatened gradually to accept the fetid and hot winds of sex as pleasant, cooling meadow zephyrs. But only through their own fault do Catholics live a merely natural life.

Our real life is quite other; through Christ, with Christ, nay even in Christ we live and move and have our being. Further, in Him we have all our ideals of being, life and motion, for Christ's ideals are the only allowable ideals for the race purchased by His Precious Blood—Blood first coursing through the Body of the Son of God from the virginal heart of Mary. It was when speaking of chastity that Paul cried out that we are not our own, for we are purchased by a great price.

The Church challenges any Catholic, nay any Christian with the merest atom of human decency, to ponder upon the nine sacred months when the Sacred Humanity of Christ lay beneath the Immaculate Heart of the Virgin Mother and then to ask himself if in this mystery is not to be found the awesome and beautiful answer to the over-publicized mystery of sex. If the beautiful sight of a woman with child stirs respect even in the brutalized, a pause and a glance at the door of Mary's home in Nazareth has a hundred lessons for every moment of our sex-threatened lives.

It is said, and it is true, that Catholic boys learn chivalrous purity at the knee of Blessed Mary the Virgin, that Catholic girls look up to her as the model of their lives and find in her the cause why Christian gentlemen see God's Mother in every woman. And so, both youths and maids will learn these truths better and more deeply when, in feeble imitation of the Virgin's tremendous privilege of Divine maternity, the Body and Blood, Soul and Divinity of the Son of God is corporeally within them.

Catholic chastity precludes any deliberate internal or external act against the Sixth Commandment. Catholic courtship conveys no privilege to breach this law which protects and reverences purity in a woman's response as well as in the chaste pursuit of her lover. Catholic love is sacramentalized in marriage and consummated in such manner as to mirror the union of Christ and His Church. Catholic celibacy has its other, its more excellent, and more self-controlled and self-sacrificing beauty, for Orders or vows add titles why one must lead a chaste life. But all Catholic chastity, be it of priest or Religious, be it of bachelor or spouse, is beautiful. For by it men are perceived more clearly to walk as other Christs and women reflect in their demeanor the purity of the Virgin Mary.

THE EMPLOYER MUST GUESS WHAT THE LABOR ACT MEANS

BERNARD H. FITZPATRICK

IN my law school days, I read how, under certain Oriental legal systems, entire peoples were designedly kept in ignorance of the law in accordance with the principle of Confucius: "The people should not know, but should observe the law." It seems to me that the National Labor Relations Act, as construed by the Board and the courts, is operated upon the ancient principle of Confucius. You will not, of course, find the principle written in Chinese characters on the face of the Act, nor will you find it there in English. You will have to explore a bit before you find it.

I lost my wonder at the unreasonableness of the Chinese system in amusement at the observation of Bret Harte:

For ways that are dark and tricks that are vain
The heathen Chinese is peculiar.

However peculiar he may be, the heathen Chinese, in the light of the National Labor Relations Act, is no longer unique.

The Act itself makes it an "unfair labor practice" (wonder where our good old term "unlawful" is these days?) for an employer to refuse to bargain collectively with the representatives of his employees. It is possible that, if the employer commits this unfair labor practice, he will have to pay heavy penalties in back wages if the caprice (and so far as the employee is concerned it is not law, but caprice, which determines) of the Board so dictates.

This "obligation" of the employer to bargain, immediately raises two questions: 1. For which of the employees are the representatives to bargain? 2. Who are the representatives?

Now the Act provides some rather good machinery for grinding out the answers to these questions. It provides that the Board "may" (the idea of giving any duty to the Board seems to have escaped Congress) investigate these questions and answer them. Now that seems to be, and it is, a reasonable provision.

But, according to the Board and the courts, the employer must answer these questions for himself *before* the Board answers them; he must bargain with a supposed representative of an undefined group of his employees "at his peril." That is, although the Board may settle these questions for the employer beforehand, it may also compel him to guess what the answers will be; and if his guess does not coincide with the answers which the Board later hands down, it may penalize him by a back-pay award.

Let us see what guide Congress gave the employer to enable him to chart his course. How is he to determine the question: "Which of my employees is the representative to bargain?"

Reading the Act, you find that Congress requires the employer to deal with the representative of the employees in an "appropriate bargaining unit." This unit, the Act says, may mean:

1. All of his employees.
2. All of his employees engaged in a particular craft.
3. All of his employees engaged in a particular plant.
4. Some subdivision of his employees.
5. Some subdivision of his employees engaged in a particular craft.
6. Some subdivision of his employees engaged in a particular plant.

Despite the comprehensiveness of the listing, one is apt to feel that Congress has not yet told him what the "appropriate bargaining unit" is. But Congress has gone one step further. It tells the employer that he must select that unit which:

1. will assure to employees the full benefit of their "rights" under the Act;
2. will "eliminate the causes of certain substantial obstructions to the free flow of commerce," and "mitigate and eliminate these obstructions when they have occurred by encouraging the practice and procedure of collective bargaining, and by protecting the exercise by workers of full freedom of association, self-organization and designation of representatives of their own choosing, for the purpose of negotiating the terms and conditions of their employment or other mutual aid or protection."

That clears it up. Or does it? You observe that the employer must gerrymander his way through the six possibilities in that way most calculated to put himself at a disadvantage. You fail to make sense of it, and then you go back to the Act and find that it provides that the Board shall in each case determine the unit. (The Board and the courts have said that this may be done *after* the employer has made his selection.)

Then you realize what has happened: Congress has "ducked" the problem of laying down a rule to fix the bargaining unit. It realized that the problems of modern industry are too complex to allow it to make a rule. Therefore it has not passed an act saying what the appropriate unit shall be; it has given to the Board the power to legislate in

the place of Congress what the unit shall be in particular cases.

I use the word "legislate" advisedly, well knowing that one of the knottiest problems of the law revolves around its use in these circumstances. But there is one distinction which I must emphasize, and the word "legislate" is the word which emphasizes that distinction. That distinction I shall draw in metaphysical terms.

Suppose Congress were to pass an act in substance as follows:

Sec. 1. It shall be a crime to sell gasoline by short measure.

Sec. 2. The standard gallon shall be that quantity of liquid containable in Cal Coolidge's hat preserved in the Smithsonian Institution.

Contrast that law with another supposititious act whose terms are:

Sec. 1. It shall be a crime to sell gasoline by short measure.

Sec. 2. The Secretary of Commerce is empowered to determine in each case what shall be the appropriate unit of measure.

In making your comparison you will no doubt observe that, in the first case, Congress has itself imposed a complete obligation; and in the second, it has not done so but has left the task of creating the obligation to the Secretary of Commerce. If the obligation created by the Secretary is violated, then the penalty follows.

Observe, too, that in the second case the Secretary is "limited," in the sense that there are units which he may not choose because inappropriate; for example, he could not compel the sale of gasoline by the drop for automobile use. So long as he stays within the limits, however, he has the freedom of choosing any of a number of alternatives. If he were to prefer the metric litre over the gallon, or the Canadian gallon over the present United States gallon for automobile use, his determination could not be questioned. So that, while he has limits which he may not overpass, he still has no rule to which he must conform.

These are the characteristics of legislation—the creation of obligation by a selection, more volitional than interpretative—and they are not lost because exercised in a particular case rather than expressed in a general law. He who holds these powers is not a judge, but a legislator; he does not interpret the law, he passes laws.

Such is the power of the Board in fixing the "appropriate bargaining unit." It does not interpret a rule laid down by Congress, it makes the rule. Congress has, wisely I believe, abdicated a small portion of its own power to the Board.

In fixing the unit, the Board considers a variety of things, such as the history of labor relations of the particular industry or employer, the community of interest of members of the proposed unit, the functional or geographical organization of the employer's business. *But it need not consider any of them.* Instead, it may "legislate" a "Jim Crow" unit to accommodate the Negro locals of the A. F. of L.; or an Italian unit to fit the Italian local in the ladies' garment line. Within the limits of choice,

there is neither a legally right nor a legally wrong unit; there are simply "chosen" units and "rejected" units.

If, in these circumstances, the employer is required to bargain before the Board determines what the unit is, the Board has been given the power not merely to decide whether the employer has transgressed, but, after the employer has refused to bargain, to pass a law saying for what unit he should have bargained and to find him guilty of breaking that law which was not in existence when he broke it.

We are now back to what Confucians say: "The people should not know, but should observe the law." We have arrived at that state very simply; we do not pass the law until the employer has broken it.

The injustice of the thing is obvious. In our "short measure" case, it would be quite evidently preposterous to require service stations to observe the law until the Secretary had made his choice of unit; it is no less preposterous to require an employer to bargain for a unit of employees before delineating the unit for him. The law has always, heretofore, recognized this: an employer could not be penalized for not paying the prevailing rate of wage in a "locality" unless "locality" was defined; nor could a sugar merchant be compelled to guess what a jury would think was a "reasonable" profit; nor could a lady hiker be made to determine in advance what a magistrate might deem to be unusual attire.

I have, however, stated the problems of the employer too simply. I have said only that he must outguess the Board. But he may also have to outguess his employees. For, when the Board finds considerations so evenly balanced that it is unable to decide what the unit should be, it submits the question to the employees in an election and allows them to determine what the unit should be.

Add to his difficulties about the unit the fact that an employer is required to bargain with a "representative" of his employees; he is prohibited (it is, and properly, an unfair labor practice) from asking his employees whether the union which claims to speak for them actually does represent them. Here is as fine a picture of legal anarchy as can be painted.

So if, perchance, you meet an ex-employer on the street with a tin cup, a cluster of pencils and a please-help-the-blind look, do not scoff; it may simply be the pay-off of the election bet forced upon him. He may, like Congress, have "ducked" the problem of determining what the appropriate unit was.

Here we leave the employer. His cup of woe may be full enough, but at least he can take an appeal. So far as the Circuit Courts of Appeal are concerned, it has not, so far, done him much good. But the Supreme Court may, if he gets that far, relieve him. The woes of the employer, who, as I have earlier remarked, is the one person who has no rights whatever under the Wagner Act, will have to wait another day for their telling. As you may suspect, he is the chief sufferer from the anarchy.

SOCIAL QUESTIONS ARE MANY BUT GOOD ANSWERS ARE FEW

JOHN LAFARGE

ONE of the foremost Catholic analysts of Bolshevik history and doctrine, Professor Waldemar Gurian, wrote in 1936: "Bolshevism and National Socialism are not simply episodes in the internal politics of a particular state. They are the expression of definite processes of social and intellectual disintegration." (*The Future of Bolshevism*, p. 109.)

The bearing of those words has been brought out to terrific extent by the present war. The war has shown that the greatest devastation is wrought not by the obliteration of national boundaries; not by the carnage and suffering inflicted on millions of helpless people; but by the forward march of a social and political philosophy which places humanity entirely at the mercy of a power which knows no responsibility to God or man. This philosophy is the result of disintegration and is propagated by it.

Were we reasonably diligent and reasonably prepared, we could surely defend this nation against any combination of armed forces from a war-torn and already impoverished Europe. But we are in the utmost plight when it comes to defending ourselves against the forward march of world Socialism. Defeat and victory are alike indifferent to it. To quote Gurian again: "Even a creed theoretically most inadequate will triumph over a world without faith which takes its traditions and civilization seriously *only so long as they are not actually shaken* and it is not asked to stake everything in their defense."

Our traditions and civilization *have* been shaken to their roots. Ours are a bourgeois tradition and a bourgeois civilization. This is their strength. But it is also their weakness; for the middle classes are stable as long as they are undisturbed. If, however, they lack a firm religious foundation for their traditions; if these traditions persist merely by force of habit, they are cast overboard like ballast when middle-class stability is threatened.

I should like to see the Socialism which affects our present national Administration thrown out the front door, bag and baggage. True to Socialist form, some of its activities are most pernicious when they are seemingly most benevolent. But I have not the least confidence that when or if they are thrown out, they will not return by the back door and be all the more pernicious because of an impression created that the Socialist evils have been done away with forever. They can drift back under the wings

of business as easily as they can creep in under the cover of politics. When business has adopted them, it will wake up to find that Socialism has taken over business in turn. "Planned economy" may be rejected in name; but planned economy is with us forever.

For this reason, I wish to repeat again what I wrote on June 1: "We are still free, but we are not forming our Catholic social and political philosophy. We are taken up with immediate, not ultimate problems. But the ultimate will soon prove immediate. . . . For fear of coming world Socialism, let us build at once a sound and practical Catholic social program in the United States. Let us work while the day is still at hand."

The search for sound solutions is imperative because of the present situation. Questions of social and political order are not the supreme problems of man's existence. These remain the same at all times: to praise, reverence and serve God, and thereby to save his immortal soul. In itself, it is not of supreme importance for me to live in a thoroughly just social order nor a perfectly governed state. If it were, the vast majority of humankind would be doomed to the utmost disappointment; for most social orders and most governments are pretty wretched affairs by any absolute standards.

The importance of these matters arises from circumstances. We live in a time when men's souls as well as bodies are claimed in the name of the social and political order and this order itself is perverted and denaturalized in favor of a wholly atheistic or un-Christian point of view.

The social note, therefore, is sounded not because we are especially "social minded," though individual experience has made some of us more than others alert to social disorders. On the contrary, the fact is that, as Christians, we do *not* place man's be-all or end-all in the nation, the class, the race, or any other collectivity; because we stand above and beyond the temporal social order and view social problems in their just proportions.

All the imperativeness in the world, however, will get us nowhere unless we are willing to face two very stubborn and annoying conditions that, like watch-dogs, bar the path to any genuine and constructive solutions to social problems: the solutions are *complex*, not simple; they are *disagreeable*, not pleasant and amusing. In short, they are like war itself; and war, today, is neither simple nor pleasant.

People do not like complex answers to simple questions. They want a scheme, a plan which will do away with all their own or other people's troubles in a jiffy, Townsend plans or faith healing.

Many people fail to understand what a multitude of factors govern the most ordinary patterns of human relations. They imagine that instinct and passion suffice as a practical rule.

These answers are complex because broad principles, which any Communion-breakfast orator announces, take on a hundred phases when applied to actual life. It is easy to preach honesty in business; but a group of intelligent Catholic business men can spend a year of profitable evenings studying all the meanings of that assertion as it applies to their daily responsibilities: as salesmen, managers, financiers, owners, advertisers, etc. Labor and capital should collaborate, say the Encyclicals; but the when and the how of collaboration are a life study for either of the two principal parties.

Religious-minded people often try to dodge the watch-dog by exclaiming that all would be well if men loved God, or lived up to their duties as Catholics, or some other simple formula. "Let us bring God into public life" is splendid and resounding. But the relation of religion to material concerns is not always such a simple matter to formulate; and if incorrectly formulated can lead to devastating errors. Hitler made his own formula when he demanded "positive Christianity," a Christianity of deeds, not sentiments. But he soon showed that under that apparently innocent phraseology, as under his equally innocent expression *Gottgläubig* "believing in God"—lay an onslaught on the foundations of Christianity.

The student who has tried to unravel these complexities is faced with a nasty alternative. No matter how he tries to simplify matters, if he speaks or writes for the general public, he is sure to arouse a certain amount of weariness and disgust; which means that his message, after all his labors, is lost. On the other hand, if he yields to temptation, and offers a spellbinder's platform, he is bound to be challenged by those who are shrewd enough to see the lack of qualifications in his sweeping assertions. Or else he will be given a dig in the ribs for "talking generalities."

There is only one remedy for this discouraging state of affairs. Those who do *not* engage themselves as specialists with social problems should respect the difficulties of those who do, and be patient enough to afford to their distinctions and their details the same attention that they would, for instance, to a military man when he talks of the intricacies of army tactics; or to a physicist when he explains the elements of induction or atomic weight. In short: let them realize that a complex disease means a complex remedy; and the diseases of modern society—though simple enough in their ultimate cause, which is the abandonment of God and His moral law—are most intricate in their daily manifestations.

There are no easy, pleasant solutions for any genuine social questions. Humble, enlightened and practical men—rich or poor, employers or workers

—find their way to solutions with little difficulty. These men are an honor to our country and an example to all the world. But the vast majority find these examples distasteful and repugnant to an extreme. They remain entrenched in selfishness and prejudice. Nothing but appalling calamity—if even that—or a miracle of grace can dislodge them from their positions. With a world crashing around their ears they remain as pigheaded as Lord Craigavon remains with de Valera.

Two years ago this writing, to a day, I walked at an early hour through the quiet streets of Rheims with a French colleague—a priest, patriot and World War hero. On that day France was celebrating at Rheims the restoration of the great Cathedral. Public buildings and humbler dwellings were flaunting the Tricolor; but scarce a flag was displayed upon the tight-shuttered homes of the well-to-do. *Voilà nos bourgeois!* exclaimed my friend with some bitterness. "They live for themselves and forget their country. During the World War they threw the burden on others; and they will suffer, in the future, for their folly of today."

In appalling fashion Father Doncoeur's prophecy has come true; and his generous heart must be wrung with sorrow. The fundamental weakness of France was not her Soviet-ridden proletariat. Communism weakened France frightfully. To the outbreak of the present war it was an active agent in crippling and paralyzing the nation's defense. Nevertheless, from 1934 on, forces lived and moved in the nation which were steadily pushing Communism off the scene. These forces were religious and patriotic; primarily religious. They were lifting the nation's workers and peasants back to sanity. A terrific obstacle to their progress, however, were the religiously indifferent elements in the upper French bourgeoisie. Selfishly complacent, they played with radical elements abroad while at home they frowned upon every attempt to put Christian justice and charity into practice.

In recent years, the opinion generally expressed by the French Hierarchy was that the country must be regenerated from below rather than from above: by that moral regeneration of the masses advocated by Pius XI in the *Quadragesimo Anno*. The greatest obstacle to such regeneration was the apathy of these bourgeois elements, on the one hand; on the other, the blind confidence placed by Catholic ultra-conservatives in the restoration of Christianity by governmental fiat.

Shall such a sharp lesson be needed in order to teach our vast and self-satisfied American middle-class that the privileged position they now enjoy in a famine-threatened world may be maintained only by severe personal sacrifices for the good of the social order: painful, laborious, personal sacrifices? The lesson should not be needed, for there is yet time. But the time is short. We face now the unpleasant fact that the sores of our present conditions, with their millions of unemployed, can be healed only by a complex, bitter medicine, administered in the clinic of the Divine Physician Himself. The least we can do is to be patient with those who help to prescribe it.

CHRONICLE

THE ADMINISTRATION. The President turned over to the Federal Government the \$250,000 Franklin D. Roosevelt Library at Hyde Park. The library will contain documents of his public life and items connected with the history of his family. . . . Following publication of remarks quoting Baron Spiegel, German Consul General in New Orleans, as saying Germany would not forget United States aid to the Allies, the State Department informed the German Embassy that foreign diplomats in this country could not publicly discuss United States policies. Asserting "it would appear the German Consul General" thought his statement was not for publication, the State Department said it considered the incident closed. . . . Replying to the Washington note refusing to recognize transfer of any Western Hemisphere territory from one non-American Power to another, the German Government stated that, since it has no American possessions and has given no occasion for the assumption that it intends to acquire any, there appeared no point in sending such a note to it. The German note added that the Monroe Doctrine's position on non-intervention by European nations in American affairs can be valid only if American nations refrain from interfering in Europe. Following receipt of the German communication, Secretary Hull released a statement declaring the Monroe Doctrine is solely a policy of self-defense, designed to prevent further extension in the Western Hemisphere of non-American systems of government. The Doctrine does not imply United States hegemony, the note asserted, and does not resemble "policies" rising in "other geographical areas which are alleged to be similar to the Monroe Doctrine," but which, instead, rest on policies of conquest and dominance. The Hull statement added that, while the United States "pursues a policy of non-participation and of non-involvement in the purely political affairs of Europe," it will continue "to cooperate . . . with all other nations . . . whenever it believes that such efforts are practicable and in its own best interests, for the purpose of promoting . . . rehabilitation . . . and of advancing the cause of international law and order." . . . President Roosevelt, speaking through White House secretary, Stephen T. Early, recommended that Europe and Asia each apply the principles of the Monroe Doctrine to its own continent. Several days later, Mr. Early declared he had not intended saying anything at variance with Secretary Hull's statement. Mr. Hull said that the President's remarks, through Mr. Early, were not intended to define any policy.

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CONGRESS. Representative Lambertson laid the Congressional refusal to revive the WPA theatre to Red power in actor unions. Communists and

fellow travelers are in key positions in Actors Equity Association, the Radio Actors' Guild and the American Guild of Variety Artists, he asserted. . . . Henry L. Stimson's nomination by President Roosevelt as Secretary of War drew heavy fire on the Senate floor, most of the fire being directed to Stimson's advocacy of sending munitions to Britain in American ships convoyed by the United States fleet and of opening American ports to British warships as naval bases. The Senate confirmed the Stimson nomination 56 to 28. Colonel Frank Knox, Roosevelt appointee as Secretary of the Navy, was assailed as an interventionist, but much less vehemently than was Stimson. The Senate confirmed the Knox nomination, 66 to 16. . . . Senator Lodge introduced a bill calling for compulsory registration of males between 21 and 25 years of age, from which group sufficient men would be selected to bring the Regular Army up to 750,000 man power. . . . By a vote of 243 to 122, the House passed the Hatch bill, prohibiting political activities to employes of State Governments, who are paid in whole or part from Federal funds. Differences between the House and Senate versions were ironed out, and the bill sent to the President for signature. . . . The Senate passed the House-approved bill authorizing a two-ocean Navy by 1946. The seventy per-cent naval expansion will cost \$9,660,000,000, Senator Walsh estimated.

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WASHINGTON. After a conference between President Roosevelt and his fiscal and defense associates with Congressional leaders, the White House announced a plan to speed the defense program by eliminating, in the proposed excess profits tax legislation, the present eight per-cent profit limitation on defense contracts, and by inserting a provision for a five-year period for amortization of investments in plant and equipment certified as necessary for defense purposes, thus accelerating depreciation write-offs. . . . In a special message to Congress, President Roosevelt, calling for "total defense," asked for a further authorization of \$4,848,171,957 for national defense. The President's request for additional appropriations and contract authorizations is designed to give a start on the two-ocean Navy, to provide a combined Army and Navy Air force of about 36,000 planes, and full modern equipment for a wartime army of 2,000,000 men. In his message, the President endorsed peacetime conscription. He added: "We will not use our arms in a war of aggression; we will not send our men to take part in European wars." The supplemental sum requested by the President will bring the total amount voted by the present Congress for defense to \$9,930,382,037. . . . Non-interventionists expressed gratification at the President's pledge

not to send soldiers to Europe. Senator Clark of Missouri welcomed the President "with open arms to the leadership for the cause of peace. I hope he sticks."

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AT HOME. The American Negro Exposition, called the "first real Negro World's Fair in History," opened in Chicago. It portrays Negro accomplishment in the years since Lincoln's Emancipation Proclamation. . . . The exposition cancelled its birth-control exhibit. . . . Harry H. Woodring, who recently resigned as Secretary of War, asserted he was a non-interventionist, added: "If the reaction from my leaving the War Department has caused modification of some policies and sobered some of those provocative and meddling advisers of the Administration who would strip our own defenses, then I regret that I had only one set of guts to sacrifice on the altar of public service." . . . The sixth annual American Youth Congress, held in College Camp, Wis., refused by an overwhelming majority to name Russia as a dictatorship. . . . Wendell L. Willkie selected Representative Joseph W. Martin, Jr., House minority leader, as chairman of the Republican National Committee. . . . A bomb planted in the British Pavilion at the New York World's Fair was discovered, carried by police to an open space away from the Pavilion. At this spot, it exploded, killed two policemen, wounded others. . . . Great Britain suggested to the United States a plan to pool British and Western Hemisphere commodities. The plan was understood to involve an extension of the British blockade and the war to the Americas. . . . In the French island, Martinique, in the West Indies, well within the Western Hemisphere neutrality zone, British warships patrolled off the harbor, where a French cruiser and a French aircraft carrier were hiding.

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GREAT BRITAIN. The Duke of Windsor, formerly King Edward VIII, was appointed Governor and Commander in Chief of the Bahamas, off the Florida coast. . . . For the week ending June 30, British mercantile shipping destroyed totalled 30,377 tons, London announced. . . . Large-scale evacuation of British children to the United States and the Dominions was postponed because of ship scarcity. . . . In India, the All-India National Congress demanded that Britain pledge complete Indian independence.

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GERMANY. After more than eight weeks with his armies in the field, Adolf Hitler returned to Berlin, rode in a "Caesar's triumph" over flower-carpeted streets through tumultuously cheering thousands. Newspapers exhausted their vocabularies in describing him. "Lord of Battle, Shaper of New Europe, Rouser Out of Stupor," were a few of the phrases employed. . . . Italian Foreign Minister Count Ciano journeyed to Berlin for special conferences with Herr Hitler, later visited the French battle fields. . . . Hungarian Premier Count Teleki and Foreign Minister Count Csaky conferred with

Chancellor Hitler and Count Ciano in Munich. . . . General Henri Winkelman, former Dutch commander, was taken to Germany as a prisoner of war. The German High Command asserted the character of the British bombing attacks indicated Britain was obtaining information from the Netherlands. . . . Sweden granted Germany the right to move troops through its territory.

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FRANCE. Following the British attack on French warships off Oran, Algeria, the Petain Government severed diplomatic relations with Great Britain. . . . The German Armistice Commission at Weisbaden waived the armistice clauses requiring French warships and fighting planes to be demobilized and interned, the purpose being to permit France to fight off any further British attacks. . . . In Vichy, the Chamber of Deputies by a vote of 395 to 3, the Senate, 225 to 1, passed a resolution giving the Petain Government power to create a new constitution for the French State. The following day, July 10, the National Assembly, consisting of both Houses in joint session, by a vote of 569 to 80, with fifteen abstaining, ratified the resolution after inserting a clause reading: "This change of constitution must be approved by the French people."

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INTERNATIONAL. Units of the Italian and British fleets clashed near Crete and later in the Ionian Sea. Each side claimed that the other fled following damage to capital ships. . . . Rome stated Italian forces had driven British troops from Kassala and Gallabat in the Anglo-Egyptian Sudan. . . . In reprisal for the Oran naval assault, French airplanes attacked British warships at Gibraltar. . . . London reported that the French battleship *Richelieu* was listing heavily in the Dakar harbor, French West Africa, following depth charges and bombs from an English motorboat and airplanes. . . . The British destroyer *Whirlwind* was sunk. . . . French officers in Alexandria agreed to immobilize their warships, the British Admiralty said, adding that all eight of France's capital ships of the line are now unavailable to Germany because of British operations. Some cruisers are still in French hands, the Admiralty asserted. . . . Continuous mass air raids over England, Scotland and Wales were staged by Germany. London answered with major air invasions of the Reich. . . . Lithuania renounced its concordat with the Vatican. . . . In Mexico City alone, thirty were killed, 300 wounded, in the Mexican Presidential election. General Manuel Avila Camacho, supported by the Communist-dominated Cárdenas Government opposed General Juan Almazan. Almazan representatives were blocked from participation in the counting of votes. . . . President Roosevelt's remarks, through Mr. Early, recommending a Monroe Doctrine for Europe and Asia, were interpreted by Japan as agreeing with its Asiatic super-state plan. . . . When American marines in Shanghai arrested civilian-clad Japanese gendarmes, Nipponese charged the gendarmes were beaten, held the incident an insult to their army.

INNOCENT VICTIMS OF WAR

THE arrival in New York of a number of English children gives this country, if it will but attend, a horrifying picture of what modern warfare means. In the deportation of these innocent victims, we can see the frightful disorders all but necessarily connected with war between great nations, as it is waged today.

Wars, as modern governments conceive them, do not consist solely of conflicts between armies in the field, and opposing naval and air forces. They are, rather, mass-movements in which every man and woman and, indirectly, every child, must be involved. While adults are obliged to expose their lives in the trenches, or to support by their work the actual fighting forces, the children are affected by the gradually decreasing food supply, since provisions, with few exceptions, are diverted to the armies. The children are not made component parts of the country's military operations, nor are they found in military camps, but shells fired into a beleaguered city, or dropped from planes, do not distinguish between arsenals and hospitals, or between soldiers and children.

Too many Americans still think of war with all its horrors omitted. To them war brings up the picture of neatly accoutered soldiers marching through our streets, perhaps under police escort, with flags waving in the breeze, and bands filling the air with an emotional appeal. But that is not war. It is not even preparation for war. It is, rather, a brilliant spectacle which hides the bloody trenches, the starving women and children, and the ruin of all that has been built up by generations devoted to peaceful pursuits. War must be made to seem glorious; otherwise men would have none of it.

As war goes today, there seems to be no price too high to pay for peace. One nation, or an alliance, may claim "victory," but it must rate against its alleged victory losses almost as destructive as those which beat down and impoverish the vanquished.

It is possible, of course, to see in the removal of these English children from the danger zone a new and extremely skilful plea to involve the United States in the European war. Americans are notoriously tenderhearted in all that relates to the relief of women and children in distress. Were any American ship, placed at the disposal of the British authorities, to be destroyed by the Germans, the horror that would sweep over the country would have results not difficult to predict.

Should the plan be carried out on a large scale, complications in the immigration laws would arise, but these, of course, can easily be smoothed out by Congressional action. More serious difficulty will arise in finding proper homes for the children, and it may be well to observe that provision for their spiritual as well as for their temporal welfare must be made. As some of the children will be Catholics, it will be our grateful task, working under the direction of the Bishops, to aid in safeguarding their priceless heritage of the Faith.

EDITOR

PREPAREDNESS

THE nation must prepare itself for adequate defense in case of attack by an armed foe. That is its duty, and in performing it, the Government will be supported by every loyal citizen. But there is another defense no less necessary. We must prepare our boys and girls to defend themselves against the enemy of their souls by training them in homes and schools that are truly Catholic. The only school which, cooperating with the home, can train our young people to know the wiles of Satan and to overcome them is the Catholic school. Nothing can take its place.

OUR DUTY

FROM the ever-useful press of the Catholic Social Guild at Oxford comes a valuable pamphlet *Right Against Might* by the well-known writer on international relations, John Eppstein. Although it might be described as "a war pamphlet," it is distinguished, by its calm appeal to facts and to principles which have been defended by the Church's most eminent theologians and philosophers.

The general principles which Mr. Eppstein cites and illustrates are well known to all Catholic students, but particularly interesting to Catholics in the United States is his treatment of the difficult topic of neutrality. When is a nation obliged to intervene in war, and when may it abstain?

Mr. Eppstein observes that we must take the world as it is. Were all the world ordered according to right reason and Christian principles of conduct, there could be no neutrals, "for a neutrality which considers war as a *res inter alios acta* (other people's business) is the very negation of that solidarity which unites nations in the common defense of justice." (Mehlin *Code of International Ethics*.) Unfortunately, the world is not so ordered. International associations promise much in times of peace, yet none has been able to prevent war. But even under circumstances as they are, intervention may sometimes be a duty, especially when it is asked. Catholic writers are unanimous in teaching, according to Mr. Eppstein, that intervention is an obligation in charity "for those who have the power to intervene effectively," and

NO HATRED

IN an address to a group of pilgrims on July 10, the Holy Father begged all men to free their minds and hearts from hatred. Certainly we must hate the evil wrought by the German Government in Poland, Finland, Holland and Belgium, but we must remember that many of the human instruments used by Hitler have been grievously misled. It is regrettable that a campaign destined to stir up hatred, not of Hitler's principles, but of the German people, is observable in this country. Have we forgotten that the Founder of Christianity bids us love even our enemies?

TO INTERVENE

in strict justice when it has been promised. This is a position which can be denied only by those who hold that all war is an evil in itself, or who assert that governments are not bound by the laws of justice and charity.

But neutrality, like intervention, can be a duty. "It is not a sin to fail to repel an injury done one's neighbor," writes Mr. Eppstein, commenting on a quotation from Saint Ambrose, "if one has not the ability to help him." By inability, Mr. Eppstein understands that "a Government has not the military or economic strength necessary to give effective help; or that it is too far away; or that it could not intervene without exposing its own people (for whose good it is primarily responsible) to excessive damage or destruction." The enumeration seems complete. Mere indifference to the moral law which binds nations as well as individuals, is not cited among the reasons which excuse from the duty of intervention.

All these exceptions, but particularly the third, justify American neutrality. Not only are we unable to give effective military aid, but, in our judgment, a regimentation for war, except in self-defense, would create in this country a dictatorship from which we should never recover. No Catholic will contend that Hitler has been waging a just war; in view of what the Holy Father has written about Poland, Finland, Luxembourg, Holland and Belgium, that contention is impossible. But our sympathies must not lead us to avoid the duty of non-intervention at this time.

EUROPE'S WARS

FOR the present, Secretary of State Hull has announced, his warning to Germany that this country will neither recognize the transfer "of a geographical region of the Western Hemisphere from one non-American power to another non-American power," nor acquiesce in any attempt to undertake a transfer, will not be repeated. The Secretary feels that "no useful purpose will be served at this time" by communicating further with the German Government, and it will be agreed that this conclusion is correct. Should Germany decide to take over any of the islands in the West Indies, we could offer no preventive stronger than a verbal protest. And no battleship has ever been sunk, or airplane grounded, or transfer of territory checked, by words.

The incident serves, however, to bring out the purpose and meaning of the Monroe Doctrine. The German Minister for Foreign Affairs, as he is reported by the Secretary of State, is at a loss to understand why any communication was addressed to him, since there is no reason for assuming that Germany plans to acquire "territorial possessions on the American Continent." But, he continues, an interpretation of the Monroe Doctrine "which would confer upon some European countries the right to possess territories in the Western Hemisphere and not on others," is obviously untenable. He concludes by remarking that non-intervention in the affairs of the American Continent by European countries can be validly demanded "only on the condition that the American nations do not for their part interfere in the affairs of the European Continent."

The Minister's first point may be debated, but his assertion that the United States may not, if necessary for its defense and general welfare, allow one European country a privilege which it denies another, cannot be admitted. As Secretary Hull observes, the Monroe Doctrine "is solely a policy of self-defense." It must not be regarded as a Constitutional limitation upon the authority of the Government, but as a policy variable in its application, as need may arise. It is conceded that the Government may err both in interpreting the Monroe Doctrine, and in applying it in a particular instance, but it cannot be conceded that a policy adopted by this Government may be interpreted and applied for it by any other nation.

But the German Minister is on firmer ground in his third observation. John Basset Moore warns us that we must not take certain phrases in Monroe's Message of December 2, 1823 "as if they furnished a definitive test of what should be done, and what should be omitted, under all contingencies." But while the American Government alone may define the meaning of these phrases, self-respect and respect for the Doctrine itself forbid us to insist upon one of the two parts of the Doctrine, while suppressing the other. (*The Monroe Doctrine*, AMERICA, September 30, 1939.) The German Minister finds a certain inconsistency in the policy of an Administration which adopts an offensive attitude

toward the German Government and Italy, its ally, and then reads the German Government a lesson on the Monroe Doctrine. To his mind, it is evident that we have already set the Monroe Doctrine aside by violating the principle expressed by Monroe: "In the wars of the European powers in matters relating to themselves, we have never taken any part, nor does it comport with our policy so to do."

In his statement to the public, Secretary Hull, it is true, reaffirms this principle. But in view of the Administration's foreign policy for the last eighteen months, it is not difficult to understand the German Minister's suggestion that this country does not take the principle seriously.

We have never been very happy in our diplomatic Notes. Our neighbor to the South has never heeded them, and Great Britain and France have given them consideration only when they have been supported by at least a show of force. Since we are in no position to support any policy by force at the moment, it might be well to close the diplomatic desk, and pour out the diplomatic ink, until our plans, if we have any, of arming for adequate defense are well under way.

JUSTICE FOR ALL

AS the Popes have insisted in their Labor Encyclicals, employers and employees should not be enemies, but friends. The two classes are dependent, one upon the other, and what promotes the welfare of the one helps the other, but only when the relations between the two are friendly. It must be confessed that the blame for the unfriendly and often actually hostile attitude assumed by both rests chiefly upon the shoulders of employers. No one acquainted with the history of labor and capital in this country need be reminded of the long years in which capital fought, not only by legislation, but by dynamite, labor's right to organize.

It is reassuring to learn from the report of the Rev. John P. Boland, Chairman of the State Labor Relations Board, that in New York, at least, employers and employees are learning to put up with one another's faults, and in case of dispute, how to end their differences amicably. As long as we are clad with this muddy vesture of decay, we shall differ, and honestly, on principles and their application. But we should find it possible, for reasons of self-interest, if we cannot rise to a higher plane, to reach a solution without recurrence to violence. The Board presided over by Father Boland has dealt with more than five thousand cases during the three years of its existence, and nine out of every ten have been settled "without the invocation of statutory formal hearings or sanctions."

Father Boland attributes this happy result to the cooperation which the Board has always received "from the employers' and labor organizations." But why was this cooperation given? In our opinion, the answer is because the Board conceives itself as the advocate of neither employer nor employee, but of justice and charity. We could wish that similar State and Federal Boards had the same philosophy.

OUR REAL SELVES

READING the Gospel for tomorrow (Saint Luke, xviii, 9-14) we have often wondered, no doubt, just how far the Pharisee believed what he was saying. Was he actually trying to deceive Almighty God? That is not probable, assuming that he believed in a God Who knows the secrets of all hearts. The truth would seem to be that after long contemplation of the excellent qualities which he attributed to himself, he had persuaded himself that he really possessed them. Through his own fault, he had made a liar of his mind, and was afflicted by more mental disorders than the keenest modern psychiatrist could possibly enumerate and classify.

That sad state is the inevitable result of cultivating a good opinion of ourselves. We may know many things, but we are rarely among the things we know. As Oliver Wendell Holmes wrote, in every conversation between John and Thomas, at least six persons take part. First, there is the real John, known only to his Maker; John's ideal John, never the real John, and often very unlike him; and, finally, there is Thomas' John, never the real John, nor John's John, but very unlike either. Apply the same method of estimating Thomas' Thomas, and it becomes clear that to get the real number of people in this muddled world, the census figures must be multiplied by three.

But even that calculation will be only an estimate. Day by day we cast ourselves into changing rôles, alike in this only, that they are never poor or craven, but always glamorous. We move in a world of dreams, a delusive Utopia.

The rarest knowledge is self-knowledge. Men who know accurately the chemical composition of the farthest star, may know very little about themselves. Most of us view ourselves through a telescope, whereas what we need is a laboratory fitted with every device for qualitative and quantitative analysis. A telescope shows us as glorious beings, glittering with vague beauty in a vast expanse which we dominate, but an accurate analysis in a laboratory would bring out all the base substances in our being. Fools' gold ceases to gleam after it has been touched with a drop of acid. In the laboratory, the treasure-chest that is ourselves may become a mere trash-basket.

The other figure in the story told us by Our Lord is the Publican. He did not know precisely how bad he was, but he knew that he was a sinner, and as a sinner he presented himself before God, and begged for mercy. If he had any virtues, he was unaware of them, but he was quite sure about his sins. What he asked from God was not a certificate of holiness, but pardon for his wickedness.

This wise man had put himself through a laboratory examination, and what he discovered made him beat his breast, and beg for mercy. We have a laboratory more accessible than the Publican's; the Church into whose care Our Lord has put every manner of spiritual aid. If we would share the justification of the Publican, we will turn to the Church, and humbly ask for help in learning what we really are.

CORRESPONDENCE

PROFITEERING ON CHILDREN

EDITOR: We have been asked to offer homes for English children fleeing from Hitler's scourge, and I sincerely hope that we shall not be found wanting. But would it not be well to inquire who is to provide the passage money for these children?

I understand that up to the present the British-controlled lines have been demanding \$400, a fee obviously beyond the means of poor parents. If we are to provide the homes, it would seem that the shipping companies should be willing to bring them across to us free. This charitable project must not be turned, with our cooperation, into a scheme to bolster up the finances of these British corporations.

New York, N. Y.

J. W.

OLD WAYS AND NEW

EDITOR: When Mother Rose Philippine Duchesne, who founded the Religious of the Sacred Heart in the United States in 1818, was beatified at Rome, on May 12, among the delegates from the various branches of the Society all over the world were Mother Kerever and Mother Norah Woodlock from the Australasian Vicariate.

In 1818, it took Mother Duchesne and her four companions two months and ten days to cross the ocean from France to New Orleans, La. The privations and discomforts these delicate and refined women had to endure in a small ship during this long and stormy voyage can scarcely be imagined. At New Orleans they remained for a short time the guests of the hospitable Ursulines, and then boarded a Mississippi steamboat to go on to St. Louis, Mo., their destination. That trip took them forty-two days.

The Australian delegates came from Rome to New York on the now historic and over-crowded refugee ship *Manhattan*, and tarried briefly at the College of the Sacred Heart, Manhattanville. Then, as the Omaha *True Voice* of July 5, relates:

They flew from New York to San Francisco, having breakfast at the college in St. Louis one morning; lunch at the academy in Chicago, dinner at Duchesne college in Omaha, and the next morning's breakfast at the San Francisco College for Women. These nuns are the first Religious of the Sacred Heart to fly in America, though for Reverend Mother Kerever this was her ninth long air voyage.

(The views here expressed are those of the readers. They may or may not agree with the views of the Editor. They should not be understood as a statement of editorial belief or policy, but as affirmations by readers of AMERICA.)

Communications should be limited to 300 words. The briefer they are, however, the more appreciated they will be.)

The contrast of this to the Duchesne experiences spells the progress of today's world.

Mother Woodlock is a niece of the distinguished New York journalist and economist, Thomas F. Woodlock. She was born in Australia and, after the death of her parents in early girlhood, came to New York to live with her uncle. She attended the Manhattanville Sacred Heart College and after graduation entered the Religious of the Sacred Heart. She taught here for a while and was then sent to Australia, where she has been a special success as Mistress of Novices.

Two of her aunts are Religious of the Sacred Heart in England; two uncles became Jesuits, the Rev. Joseph and the late Father Francis Woodlock. Other clerical relatives were the Rev. Francis Mahoney—"Father Prout"—and Bishop Woodlock of Ardagh who succeeded Newman as Rector of the Irish university that was the cause of so much trouble for the great Cardinal when the Irish bishops established it.

The Australasian foundation of the Religious of the Sacred Heart, now the Vicariate of Oceania, was made from St. Louis, Mo., in 1880 at Timaru, New Zealand, by Mother Suzanne Boudreau and four companions.

New York, N. Y.

T. M.

WIZARD IN CATHEDRAL

EDITOR: I noticed in the article entitled *Another Blare of Bigotry Against Benighted Catholics*, by Emmanuel Chapman, (AMERICA, June 29) that reference is made to the invitation extended by me to the Imperial Wizard of the Ku Klux Klan, Hiram Evans, to attend the dedication of the Co-Cathedral of Christ the King in Atlanta in January, 1939. The author of this article states that "many were shocked" by this invitation.

While I do not apologize for having invited the then head of the Ku Klux Klan to the above-mentioned ceremony, since by a Divine command we must love even our enemies, I feel that there would be less reason for people to be shocked if they understood the circumstances.

The present parish property of the new Co-Cathedral of Christ the King in Atlanta stands on ground that was formerly owned by the Ku Klux Klan. Indeed, the rectory is the former headquarters of the Klan. This property was not purchased directly from the Klan, as it had passed out of their hands long before my time.

A few days before the dedication ceremony, in January, 1939, a Catholic layman, a member of one of the dedication committees, informed me that Mr. Evans and his family were anxious to attend the dedication ceremony. Prior to that the idea never occurred to me to invite Mr. Evans, but I

should certainly be lacking in courtesy had I refused to invite him under the circumstances.

He and his family attended the function and said they were deeply impressed by it. Unfortunately, the press had a field day over the presence of the Imperial Wizard at our dedication ceremony, and gave to the incident far more importance than it deserved.

At any rate, the presence of the head of the Klan had a good effect here in the South. The gist of non-Catholic comment was that the Catholic Church knows how to forgive her enemies.

Savannah, Ga.

MOST REV. GERALD P. O'HARA, D.D.
Bishop of Savannah-Atlanta

FLAG SALUTE

EDITOR: On taking Father Blakely to task, Joseph G. Dwyer (AMERICA, July 6) quotes an editorial in "a leading Catholic diocesan weekly" which approved the Supreme Court Flag Salute decision as "sound Americanism and sound Christianity." Mr. Dwyer is not quite exact. The editorial (in the *Hartford Transcript*) is referring "to the explanation of the flag's significance and symbolism" which was given in the Supreme Court decision. This description is held by the *Transcript* "as sound Americanism and sound Christianity." And with that statement we all are agreed.

Mr. Dwyer further confuses flag saluting, recognized in the Supreme Court decision as non-essential, with bigamy, essential to Christian morality. Granted that Jehovah's Witnesses are befuddled. It does not follow, however, that they should be forced to violate their consciences in a matter admittedly non-essential.

New York, N. Y.

J. P. L.

EDITOR: Two recent articles by Father Blakely, one entitled *Flag Salute vs. Oregon Case* (AMERICA, June 15) and the other entitled *Omnipotent Schoolboards* (June 22), so seriously misrepresent the United States Supreme Court's recent decision in the Jehovah's Witnesses case that they should not be permitted to go unchallenged.

According to Father Blakely, the decision upholding a regulation of the Board of Education of Minersville School District, Pennsylvania, requiring pupils in the public schools to participate daily in the salute to the flag reverses the position taken by the court in the justly famous Oregon School case—*Pierce v. Society of Sisters*. Nothing could be further from the truth. The opinion of Mr. Justice Frankfurter expressly reaffirms without any qualification the terms of the Oregon case and restates the basic principle of religious liberty which motivated that decision. That our parish school system is still beyond the power of legislatures to destroy is apparent from the language of Mr. Justice Frankfurter: "We have held that even though public education is one of our most cherished democratic institutions, the Bill of Rights bars a State from compelling all children to attend public schools."

In each of these articles by Father Blakely a sentence in the opinion—"The court room is not the arena for debating issues of educational policy"—is wrested from its context, resulting in a distortion of the Court's views. It is perfectly clear that Mr. Justice Frankfurter was announcing an ancient and sound, and until recently too often ignored, principle of constitutional law, that the judgment of a legislative body should stand unless clearly in violation of our fundamental law. To conclude, as does Father Blakely, that this opinion amounts to a denial of judicial review to legislation involving educational policy, even if that legislation is claimed to violate the Bill of Rights, is unwarranted and unsound.

Father Blakely's overall conclusion that the minority view expressed by Mr. Justice Stone is a wiser and more effective protection for this important guarantee of religious freedom has much to commend it. According to Mr. Justice Stone's judgment, compulsory public affirmations, even in the interest of teaching patriotism, constitute a long step which he is unable to take from earlier decisions subjecting citizens to military training despite sincere religious objections. Clearly, then, we are in a field of constitutional judgment where honest, well-intentioned and able minds may differ sharply. However, to state categorically that the Oregon School case is reversed when the Supreme Court has affirmed it by name and in express language is unfair to Mr. Justice Frankfurter. It is also unfair to the countless thousands of Catholics who may read the editorial and have no means of reading the opinion and will be thus unable to know that the Court has been misrepresented.

New York, N. Y.

JOHN J. BURNS

NEW TYPE RETREAT

EDITOR: As an interested on-looker at a layman's retreat held on the idea that if men cannot go to the retreat house, the retreat should be brought to men in their home town, I should like to pass on some observations. The main idea originated in Our Lady Of Sorrows parish, Santa Barbara, and resulted in a three-day retreat of the "closed" type.

As substitute for a retreat house, the resources of the parish were used—the school cafeteria, the club house; a rosary and spiritual reading took place, across the street from the church.

Preparations were intense: wives were urged to assist (hence, this) and mothers cajoled to cook meals; branch membership was circularized; appeals to pastors for pulpit announcements were made; a preliminary dinner held to arouse enthusiasm.

I was present in the church and noted, as the twenty-eight retreatants went out that the attendance represented a complete cross-section of the parish. When the envelopes used for the offering were opened, some were found to be empty, an indication that men who could not otherwise have made the retreat had done so in a spirit of fine simplicity.

Santa Barbara, Calif.

FLORENCE C. MAGEE

LITERATURE AND ARTS

A POET NATURALLY IS PROPAGANDIST

KATHERINE BRÉCY

WALKING down one of the great streets of one of our great cities a few days after the recent Franco-German armistice, I was arrested by the displays in two neighboring store windows. One had been donated to the French War Relief Committee: it still had samples of the knitted socks and helmets and sweaters needed by the soldiers who had just been forced to lay down their arms; but its imperative appeal was for clothing for the refugees, or medicine and surgical dressings for the wounded. There was no word of arraignment, just a perfectly practical and beautiful plea for the alleviation of human suffering, which, after all, should only have to be seen to stir up compassion.

Almost next door, behind a window covered with maps of the Nazi aggressions, inflammatory posters and the somewhat superfluous warning, "Don't Trust Hitler," two or three women representing a certain Committee to Defend America sat at desks trying to persuade stray visitors to sign one of the innumerable petitions destined for Washington. They referred to England as "our first line of defense," and wanted our Government to go the limit in sending "planes, ships, guns, tanks, shells, supplies of every sort to England to protect America by stopping Hitler now." Propaganda, there, had ceased to be appealing, and was coming uncomfortably close to ranting.

In other words, they were urging exactly the course which Charles Lindbergh recently declared would lead us into a war for which we had neither excuse nor preparation—and which was already rather obviously and very tragically lost. No doubt they were in good faith; but one wondered about the expensive leaflets on sale and the half-page advertisements they were taking in the daily papers, one wondered whether they had any idea what sinister interests they might be serving.

At any rate, those two contrasting examples seemed to me eloquent illustrations of desirable and undesirable propaganda, of the difference between active sentiment and hysterical sentimentality. And I began to meditate on propaganda in general and some arguments I had recently read about its relation to poetry. Indeed, it has a connection, closer than we realize, with all the arts.

In the nervous excitement of our times, in our groping instability and tendency to fall back upon

scapegoats and *clichés*, we lose sight of the real meaning of words and so of things. For instance, I fancy many of us forget that this resounding word *propaganda* means simply propagating, multiplying, causing to grow. We forget that long before the word took on political significance, the Church had her great college and congregation of the Propaganda Fide, and that one of our most popular missionary societies is dedicated to the Propagation, that is, to the spread and increase of the Faith.

Whenever we try to convince anybody of anything or to persuade anybody to do anything, whenever, in the parlance of the street, we try to "sell an idea," we are using propaganda of one kind or another. Its value, of course, lies chiefly in whether we succeed or fail. But it seems to me the deeper question of the difference between good and evil propaganda centers upon its honesty, first, and then its method. It is the difference between the self-sacrificing missionary and the venal or fanatical proselytiser.

Now, as poets are highly sensitized and highly keyed people, they are almost as much given to propaganda as politicians—but for a different reason. Indeed, it is usually unfortunate when they get mixed up in politics, because they are quite liable to leap before they look and so to land on the wrong side of a subject; as so many of our contemporary writers of verse and prose, too, did during the Soviet crusade or the Spanish civil war. For all poets feel strongly. But only the greatest poets think strongly.

It is evident that all poetry of what we call social justice or "social significance"—and I am proud to say much of it is being written at present—is propaganda. To cite three modern but yet not contemporary instances, were not Hood's *Bridge of Sighs*, Mrs. Browning's *Cry of the Children* and Wilde's *Ballad of Reading Gaol* very effective propaganda for what Arthur Symonds once called the "pity for unpitied human things"? And a first rate medieval example of protest against abuses in Church and State was Langland's *Vision of Piers Plowman*.

Obviously, nearly all patriotic poetry is propaganda, whether it is a poetry of war, of which we have had too much, or a poetry of peace, of which we have had too little. It is significant that all the

poetry of the first World War (and we were sure at the time it was the last!) which has survived is a poetry of pathos and not of glory, as in Rupert Brooke or Alice Meynell or Joyce Kilmer. And if any poetry comes out of the present conflict, it will probably be a poetry of the physically vanquished but spiritually unvanquished. Crushed France may give us poetry yet, like fragrance from a crushed rose, but the cold might of Nazi Germany cannot warm to poetry.

By the same token, practically all historical poetry is propaganda, either good or bad; unless, like the great classic epics of the past, it concerns some event so far off that it has merely parabolic and no longer personal implications. Longfellow's *Evangeline* rescued the story of Acadian martyrdom from oblivion. And certainly Mr. Archibald MacLeish's *Conquistador* is not only a propagandist but even a controversial history of Spanish Mexico, as are most histories of that painful period. To many of us, Stephen Vincent Benét's *John Brown's Body*—which is long for a narrative poem but infinitesimal beside its prose sister, *Gone with the Wind*—seems a far more varied and gripping study of the Civil War.

All of which makes one wonder whether a verse epic of the flight of man before the machine, the flight of the crude but tragic "Okies" into a Promised Land whose inns had no place for them, might not be even more effective than the disturbing novel, *Grapes of Wrath*. So many needlessly sordid and sensual and sadistically cruel details could be omitted, with the interest centering in the really big things: the pity and uncertainty of life, the fight for survival, the magnificent stability of "Ma" Joad, the final sense of human brotherhood and sisterhood in need. It would be more poignant and less controvertible propaganda, although it might not reach so large a public nor win the Pulitzer Prize.

If Communism has taught the rest of us one serviceable thing, it is that we need make no excuses for employing propaganda in anything we are very earnest about. Indeed, one lesson of the flagrant Soviet pavilion at the New York Fair last summer was, emphatically, that the benefits and opportunities of our American democracy were not being publicized enough. So, I think, we may as well confess candidly that all religious poetry—except the short, direct lyric cry of personal devotion or prayer—is, and is intended to be, propaganda in the highest possible sense, for it is the implicit, but urgent plea for acceptance of the religious truth the author holds so dear.

But the very sublimity and universality of the aim—the fact that everybody needs God and most people realize it even if "through a glass darkly"—means that the subject will attract feeble as well as strong art. So the end of great religious poetry is seemingly defeated by poor religious verse, just as a Raphael or Michelangelo may be seemingly defeated by some pious atrocity in chromo or plaster. Time is the great solvent.

Meanwhile, a Dante will bring into the *Divine Comedy* not only the exalted propaganda of Cath-

olic theology and philosophy but also the narrow propaganda of his own political and individual likes and dislikes. The former lives in its spaciousness, the latter has become a matter of mere literary curiosity. When Milton, always a naked and unashamed partisan, begins *Paradise Lost*, he does not hesitate to declare that his object is to "justify the ways of God to man." But personally, I am more deeply moved, even convinced, by the propaganda of Divine love conquering human frailty in Thompson's *Hound of Heaven* or Patmore's *Toys*.

For that matter, is not a vast deal of human love poetry propaganda, except, again the direct personal lyric where *cor ad cor loquitur*? If I say (exquisitely, perhaps, but somewhat in the traditional manner of the movies!): "Adrian, I think you are marvelous!" I am not trying to convince anyone but Adrian; who, if he is wise, already agrees with me. But if he then chivalrously and expansively turns around and declares to the world at large that I am the most marvelous woman in it (which even I do not believe!), he is turning propagandist.

"The Greeks had a word for it," and every thorough-going love-poet ever since has repeated it: Dante from his heights, Villon from his depths. Like a litany the "heart-remembered names" flow on: Lesbia and Helen, Iseult and Guinevere, Beatrice and Heloise and Juliet, the more or less generic Silvias and Celias and Lucastas, the dark ladies and the light ladies of the sonneteers.

At long last the propaganda seems to be bearing fruit. What with Dr. Carrel announcing that for normal human beings love is "not a luxury but a necessity," and the analytical Dr. Adler declaring that most people "do not read well enough," or really at all, except when confronted by a love-letter—lovers are not considered such fools as they used to be, even by the scientists and philosophers. Perhaps Chesterton, writing not in prophecy or paradox but simply as "Love's Trappist," the self-immolated troubadour of the human heart, was right in his gaily-solemn cry: "O world, old world, the best hath ne'er been told!"

This whole question of the legitimacy of poetic propaganda hinges, I should say, on two factors. First, the cause must be worthwhile; it must be in harmony with the deepest experiences of life, praising what builds up and damning what hurts or betrays the ideal. For poetry itself is committed to the eternal values. It is not concerned with and should not squander itself upon party politics, petty annoyances, prosaic doings or trivial, and much less on base and unworthy loves.

And second, it must always be able to bear artistic scrutiny and criticism. It must insist upon being poetry with a purpose (as used to be argued about the novel), never a purpose with poetry, or more likely, verse attached. That is why a singer winces at being asked to write "occasional" poems, and why the modern laureate has been known to stipulate that he shall not be obliged to celebrate strictly national events. In other words, the poet must choose his own propaganda—then it is likely to prove the best in all the world.

BOOKS

MOTHER ELIZABETH SETON, BUILDER OF THE FUTURE

HIS DEAR PERSUASION. By Katherine Burton. Longmans, Green and Co. \$2.50

WE are again indebted to Mrs. Burton for a fine book of Americana—and a fine piece of hagiography, too. She has made a thorough study of Mother Seton; and she portrays the lovely Betty Bayley, the devoted wife of William Seton and tender mother of his children, as well as the gentle but practical Foundress of our Sisters of Charity, with equal understanding and felicity. The historic background is filled in with the sure touch always indicative of comprehensive knowledge of a period, and it is made doubly interesting by carefully selected detail.

The narrative form, interspersed with conversations built on journals and letters, is the same used with such success by Mrs. Burton in her last two books; and the particularly happy results are in a large measure the result of Mother Seton's own vivid open manner of expression. She was perfectly guileless and her beautiful soul casts a beneficent light throughout the pages. Trials of spiritual and temporal nature she accepted with a loving serenity: her swift financial losses seem like chapters in our own "depression," and the accounts of so many early deaths among her loved ones would make sad reading were it not for the admirable spirit of Christian resignation with which they were accepted. Mother Seton's ear was always inclined to catch the Divine whisper and once she knew God's Will—"His dear Persuasion"—nothing else mattered to her.

Bishop Carroll, Monsignor Du Bourg and Father Bruté are among the figures important in both our national and ecclesiastical history who labored with Mother Seton. Together they planned and worked for the cause of Catholic education in our land. That this Catholic education is the legacy of American youth today, is in a great part due to the foresight and selfless devotion of these four.

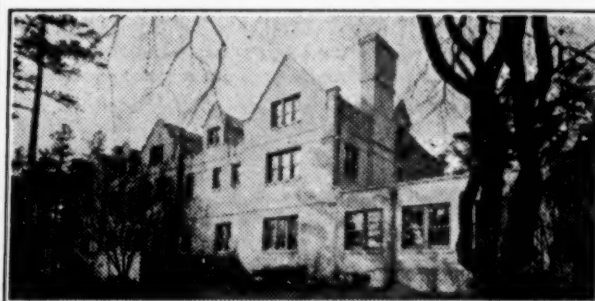
PAULA KURTH

CLASSIC INTERPRETATION OF FREUDIAN PHILOSOPHY

THE SUCCESSFUL ERROR, AN EXAMINATION OF FREUDISM. By Rudolf Allers, M.D., Ph.D. Sheed and Ward. \$3

THE Freudian interpretation of man in terms of the primacy of the body and the hypostasization of sex is not the first travesty of human nature that has achieved ephemeral success. Nor will it be the last. But success it has attained, even though it is on the wane, and a scholarly scrutiny, from the Catholic standpoint, was a long-felt need of English-speaking Catholics. Dr. Allers' *The Successful Error* is a worthy fulfillment of that need and a timely one, too, now that Freud's death has become the signal for his glorification by his fanatical followers.

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of the charge of pan-sexualism has reached a new high point. Despite disclaimers to the contrary, the charge appears sustained even from Allers' presentation.

Freud's universalistic pretensions were colossal. He claimed to be able to offer the fundamental principles of interpretation for many sciences including religion. And specialists, as well as others, will read with interest and profit what Dr. Allers has to say about the relation of psychoanalysis to such sciences as medicine, psychology, philosophy, education, ethnology and religion. Each chapter, devoted to this task, contains a dispassionate but devastating annihilation of the arrogant claims of Freud and his blind followers. Catholic doctors might well ponder the opinion of Dr. Allers that the interpretative method of Freud cannot be separated from the materialistic philosophy underlying the system. Of course, the author does not reprobate the use of the free-association method, when it is divorced from the Freudian interpretation.

In the two concluding chapters, Dr. Allers traces the antecedents of Freud's system and philosophy and sifts the little wheat from the avalanche of chaff. Freud must be credited with sensing vaguely, at a time when that knowledge was all but lost to scientists and philosophers (except Catholics), the notion of person. This notion of the unity of man was forced upon him through his studies of hysteria. But he proceeded to travesty that unity in terms of the sex-instinct.

Freud's unity was "organismic"—the new magic word in psychology. The unity of man is a unity resulting from the union of spirit and matter, and until modern psychologists view man "from above" as well as "from below," they will never understand this unity of man. Misled by an evolutionary bias, too many psychologists try to merge man with lower forms of life. They have been spell-bound by the evolutionist notion of biological unity. To break the spell, they must learn to look to the light from on high, which will show them that the advent of man represents a "break" in that continuity—at least if we are to view him "from above." It is that view from above that inspired the Psalmist to exclaim in wonderment: "What is man that thou art mindful of him?"

Dr. Allers' book should be required reading in every Catholic college and in study clubs, though we cherish the hope that it will find an even wider circulation.

HUGH J. BIEHLER

EVENTS THAT LED TO WORLD DISTURBANCE

REVOLUTION, WHY? HOW? WHEN? By Robert Hunter.
Harper and Bros. \$3

THIS anti-Revolution polemic, written in historical guise, chiefly sets forth the series of events which have developed into the present world disturbance. The view of the author, one who has been in contact with the leaders of Revolution for the past two generations throughout Europe and America, and who finally resigned from the Socialist party, may be glimpsed from the following quotations. He states that Trotsky's crushing of the elected Soviet representatives in 1918-1919, "was the most fatal blow given in our time to the progress and hope, cherished by the Friends of Russian Freedom, for a peaceful birth of democracy in Russia." Again he says: "Lenin's address before the Congress for School Extension (May 6, 1919) is the most bitter attack ever made by the head of a government upon the habits and customs of an overwhelming majority of its citizens."

As a background for the author's theories in regard to Revolution, he defines it as, "A forced transfer of power within a nation from one class, group, or individual to another—a transfer sufficiently permanent to enable those who have obtained possession of the State to

make basic changes in the social, military, and economic position of the several classes." There are, in the book, many resumé of revolutionary movements from the earliest times until now to illustrate this definition.

Some of the author's inferences—for example, that Joseph of Egypt was a predatory dictator—are exaggerations and might have been omitted. Moreover, while hastily synthesizing modern changes in government, he lumps General Franco with such leaders as Hitler and Stalin, though Franco is hardly an Internationalist or Imperialist.

Mr. Hunter writes many pages with vigor and coherence to show the arbitrary tactics of revolutionary agitators and leaders, their unscrupulous technique as exemplified in the Catilines, Caesars, Jacobins, Lenins, Hitlers and Stalins, and their ultimate willingness to supersede the people by the omnipotent state. All this is hardly new information, but does forcibly amplify the old. In addition, the author has acute appraisals of various men and events. Thus, though he brackets Mussolini with all the modern dictators, he admits that Mussolini is not a demagog and does not make utopian promises.

The chief thesis in this book predicates sudden suffering in the middle classes resulting from inflation as the paramount conditioning factor occasioning revolutions. This thesis may be stated of many revolutions, but it is not a universal principle: witness the centuries of revolutions in Ireland, Poland and India, where the middle classes have been negligible. Better grounds than materialism have often stirred revolutions. In conclusion, it must be pointed out that no revolution has ever been permanently constructive unless founded on sound religious and patriotic motives, in addition to the economic.

PATRICK J. HIGGINS

A QUAKER CHILDHOOD. By Helen Thomas Flexner.
Yale University Press. \$3

THE Thomases of Baltimore were an orthodox Quaker family. One of eight children, Helen Thomas Flexner has recorded in this book a remarkably vivid picture of her girlhood. She is proud of the staunch faith of her family, striving valiantly and honestly to be in the modern world but not of it. She makes no apologies for the rigorous creed which would not allow a little girl to dance. Rather she insists, and her narrative proves the contention, that Quakerism was not an obstacle to happy and joyful young years. Certainly the author has succeeded in writing with charm of memories which are very dear to her.

ROBERT A. HEWITT

COUNTRY SQUIRE IN THE WHITE HOUSE. By John T. Flynn. Doubleday, Doran and Co. \$1

IF books were tried by jury, this book could never be tried. Theoretically, a jury is made up of men and women of intelligence and impartiality, or at least of impartiality. It is doubtful whether twelve Americans are to be found who can see straight when the present Administration and its four New Deals are discussed. Everybody who can read, or listen to the radio, has formed his opinion of them, and, by consequence, of this book. He is "sot," as Mark Twain's Nigger Jim said of some folks he knew, and he is determined to stay sot.

Mr. Flynn may not have given us an impartial book, but he has certainly given us one that is highly provocative and absorbingly interesting. He does not like Mr. Roosevelt or his works, but for every phase of his dislike he gives a reason. Particularly interesting is his analysis of the President's background. He finds the emotional, carefree, extravagant President of today (the adjectives or, if you prefer, the epithets, are Mr. Flynn's) in the boy, sheltered by an absorbing mother, in the indifferent student at Harvard, in the lawyer whose professional career certainly never threatened to overshadow John Marshall's, in the financier of the '20's, whose operations always promised well, but usually ended in bankruptcy, and in the Governor of New York who began his administration with a surplus of \$15,000,000 in the State treasury, and completed it four years later with a deficit of \$90,000,000. If, after seven years

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of criss-cross experimentation, during which we have spent about \$22,000,000,000 to reform the economic face of the United States, there are still more than 10,000,000 seeking employment in vain, "it has all happened that way," explains Mr. Flynn, "because Franklin D. Roosevelt is that way."

This case of TNT and dynamite will probably serve the Republicans as an arsenal, and the Democrats as a target on which to drop bombs. It's that kind of a book.

PAUL L. BLAKELY

THE PEOPLE TALK. By Benjamin Appel. E. P. Dutton and Co. N. Y. \$3

AUTOBIOGRAPHY is eternally interesting. When people open up and tell their troubles, human sympathy meets them halfway. Every beggar knows this, and every good writer. Mr. Appel makes a leisurely tour of the United States and stops off anywhere, not only to visit cities and farms and factories, but mostly to talk to people. His style often runs to an impressionism that rivals the technique of Mr. John Dos Passos. But impression, even when varied with interspersed dialog, if too long continued, begins to pall. In this book the people talk; there is no direct expression of opinion, but for the final selection of matter the author is alone responsible.

In his chapter entitled "The Tin Medicine Men," much space is devoted to Father Coughlin and Henry Ford. Shakespeare counsels moderation in the very whirlwind of passion: here motives are attributed and accusations piled up without restraint. Like Father Coughlin, Mr. Appel expresses sympathy for the poor and condemns the injustice of the few who control wealth and power. No one will question his sincerity, though the methods may well be open to doubt.

One wonders whether he does not now regret his quotation from the speech made in Congress by Mr. Marcantonio in condemnation of the Dies Committee. The lightning march of events in Holland, Belgium and France has shown that Mr. Dies is not fighting shadows, but traitors. The President and even Madame Perkins have ceased their open hostility to Mr. Dies. Sometimes the author's realism descends to vulgarity and profanity, but as an offset, there is his refreshing and unblushing love for children. Mr. Appel is at his best in depicting young America.

GEORGE J. EBERLE

FULL MERIDIAN. By Naomi Jacob. The Macmillan Co. \$2

ALTHOUGH it is well plotted and interesting, and displays much talent for characterization, this novel suffers from the author's attempt to achieve a great deal in comparatively little space. The idea of the book and the proportions of the characters demanded long and careful treatment. As it has been written, the book gives an impression of superficiality; event follows too quickly upon event and the characters alter like chameleons. The bald and literal style does its bit as well to spoil what might have been a very good novel.

J. G. E. HOPKINS

SADDLE IN THE SKY. By J. H. Plenn. The Bobbs-Merrill Co. \$2.75

THE book is a journalistic potpourri of Texas, the Lone Star State. The intent of the author seems to be to combine comment and anecdote with history, and from the blend, to produce a kaleidoscopic picture of Texas, its people, past and present. Surely a worthy purpose; but the book falls far short of its aim and cannot be greeted with enthusiastic acclaim.

In the first place, it is not overly interesting; secondly, its historical data are incoherent, irritatingly wanting to one who knows something of Texas and unsatisfactorily incomplete to one who does not; and lastly, the resultant picture is rather surrealistic than impressionistic, is not at all flattering to the Lone Star State, and is stained every now and again with a daub of gratuitous smut. Texas, with its wealth of stirring history, deserves a better book.

ARTHUR J. SHEEHAN

MUSIC

IN this issue and frequently hereafter, this column will concern itself with the modern phenomenon of phonographic recording. This comparatively new science has so far developed that recorded performances of the last five or six years are preferable to those broadcast. In many instances they are more desirable than the concert or opera hall. For example, who has ever heard an actual performance of Wagner's *Die Walküre* in which the balance between the voices and orchestra has been so beautifully and consistently maintained as in the Victor recorded presentation of the first two acts? As for the merit of the performance, it is seldom approached in customary stage productions.

The luxury of enjoying music at times and under circumstances of your own choosing is too obvious to be commented upon. Though much ground is still to be covered, the recording companies here and abroad have built an immense recorded library embracing all forms of music. (Of special interest to liturgically-minded Catholics should be Victor's superb examples of Gregorian Chant by the monks at the Abbey of Saint Pierre de Solesmes.) Many discs have a history-making significance; many have not. Centuries hence, what is left of civilization will be able to give musical performances of the past a virtually first-hand evaluation. The realization of this should gratify some musicians and deter others.

The contemporary educational value of records is considerable. Today, it is possible to familiarize one's self with a work in a few repeated hearings. Formerly, a work could only be heard in concerts at one or two-year intervals. The radio, of course, has done much to lighten this incubus, but it lacks the selectivity of the phonograph. Now, not only the standard repertory, but also works seldom performed can be prized possessions on records. They are investments in a sort of cornucopia that conserves its source while giving abundantly.

This month Sir Thomas Beecham with the London Philharmonic is presented in a recording of Haydn's *London Symphony* (Columbia). This symphony is usually catalogued as last of the composer's one hundred and four works in this form. Beecham gives it a beautiful, sturdy performance. To my mind, it supercedes the existing Fischer and Barbirolli versions (Victor). All those who have heard any of Beecham's outstanding Haydn and Mozart sets will know what to expect from this one. It is enclosed in a particularly attractive album, designed with the best taste to date.

Prokofiev's very popular *Classical Symphony* is offered by Dimitri Mitropoulos and the Minneapolis Symphony orchestra (Columbia). It receives interesting, though somewhat superficial treatment when compared to the celebrated Koussevitsky reading, now rather old (Victor). It is transparently recorded and incisively played. I, however, could never quite see the humor with which this excursion into the classical form is supposed to abound. Prokofiev's treatment may be clever, but its virtue stops there. The wit of this music is precocious and misplaced, a fact which can be strongly sensed in a comparison with the unadulterated classicism of the Haydn set mentioned above. The larghetto movement seems to suffer from acute *mal-de-mer*, while the music glitters throughout. Nevertheless, I fail to find the gold. The scherzo from Mendelssohn's Octet, Opus 20, orchestrated by the composer, fills the last side: gossamer-like music foreshadowing the fantasy of his Opus 21, *Midsummer Night's Dream*.

The story-book grotesqueries of Saint-Saëns' rattling *Danse Macabre* are considerably tamed in a rather measured performance by Dr. Frederick Stock and the Chicago Symphony Orchestra (Columbia). However, ample compensation is made by the full, rich tone of the recording.

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This high approval of the general work of our players makes it hard to write a dispassionate opinion as to the best individual acting of the year. Sometimes one sees a small rôle so beautifully acted that it equals the work of the star in the same play. Sometimes one sees perfect acting in a play that would kill anything but perfect acting. Few realize how frequently mediocre plays owe success to brilliant acting.

All of which brings us down to individual instances of acting which approached or actually reached perfection in the art. And this season—we must admit—some of the palms were carried off by foreigners.

One of the best examples, of nearly perfect team work was the English melodrama, *Ladies in Retirement*. Here the playwrights' contribution was excellent and that of the stars and company was as nearly perfect as acting could be. The play gave Flora Robson and Estelle Winwood the chance to do the best work of their lives, and both grasped it. I must be as prompt in giving Otto Freminger a bouquet for his work in Clare Boothe's comedy, *Margin for Error*, a play to which his acting of the leading rôle lent a misleading brilliance. Equal tribute must be offered to Monty Woolley, for his handling of *The Man Who Came to Dinner*.

In *Life with Father* an admirable company lent a fictitious value to a very light play, and Dorothy Stickney's performance as Father's long-suffering help-mate held both subtlety and finesse. In *Key Largo*, Paul Muni did some beautiful acting, but this could not always cover the weaknesses of Maxwell Anderson's play.

In *Ladies and Gentlemen*, Helen Hayes' acting was good throughout, but it was never for one moment inspired. The same shadow fell over Grace George in *Billy Draws a Horse*. Not even her spirit and acting could find inspiration in that play. In *The Male Animal*, Elliott Nugent gave us one of the finest impersonations of the season, and together he and Leon Ames did the best "drinking scene" of the year, if one excepts that of Jessie Royce Landis in a similar bit in Saroyan's *Love's Old Sweet Song*. *Skylark*, a weak play, gave Gertrude Lawrence her chance for some beautiful acting, and in Odet's *Night Music*, another disappointing play, Morris Carnovsky again showed us how big he can make an unimportant rôle.

No one could have been better in the leading rôle of *Lady in Waiting* than Gladys George was. Here, too, the trouble was with the play. But the acting of Miss George carried it for several months and should have carried it longer.

Some of the very best acting we were shown was done by Pauline Lord, in *Suspect*—another English melodrama by the author of *Ladies in Retirement*, but a long and weary way behind it in merit. Miss Lord's acting kept it on our stage longer than any other vitalizing element could have done, but she was further handicapped by a weak company.

That brings us to the Lunts, who have starred the Theatre Guild and Robert E. Sherwood by giving to their play, *There Shall Be No Night*, the very best performance of the year. Do not ask me which did the better acting, Alfred Lunt or Lynn Fontanne. Both were perfect. So there is our season's honor rôle, as I see it, with the Lunts at the head of it—this lead probably without one dissenting voice from the theatre-going public.

ELIZABETH JORDAN

FILMS

MY LOVE CAME BACK. One of Hollywood's minor mysteries is the connection between any given picture and its title, and this sprightly film is a case in point. The label suggests a turgid triangle drama more than a tonic comedy. Kurt Bernhardt's direction makes for periodic explosions of laughter by well-timed surprises, and the film sparkles with deft characterizations armed with really amusing dialog. A flirtatious old gentleman takes an unmusical interest in a young lady violinist and, without her knowledge, makes it possible for her to continue her studies. To cover the disbursement he credits it to his office manager who is immediately suspected of scandalous behavior. But manager and virtuoso are allowed to fall in love peacefully after the proper admissions have been made all around. The resumé makes the story sound more like risqué farce than it actually is, since innocence abounds and the treatment throughout is free from the lower forms of subtlety. Olivia de Havilland, Jeffrey Lynn, Charles Winninger, Eddie Albert and Jane Wyman play with a comic zest that adds perceptibly to the merits of the screen play and direction. *Adult audiences will find this film capital light entertainment.* (Warner)

ANDY HARDY MEETS A DEBUTANTE. The Hardy Family overcomes the law of diminishing returns with this bright addition to the aging series. There are more novel variations on the familiar theme in this episode and, though George B. Seitz has preserved the pattern, he combines his material with unusual success. Andy's interest in glamor girls of society provokes most of the complications but there is the expected serious issue involving the resourceful Judge. When Andy boasts of knowing the reigning belle of the New York debutantes, he is assigned by his school paper to get her photo on the family's trip East. It remains for a wholesomely unglamorous confidante to enable Andy to get his prize while the Judge is straightening out the affairs of the Carvel Orphanage. Familiarity breeds disillusionment and Andy reevaluates glamor in the light of a man-to-man talk with his father. Mickey Rooney is ably seconded by Judy Garland, who sings engagingly, and Lewis Stone, Fay Holden and Cecelia Parker of the regular household. The production's comedy and good sense recommend it to *family audiences.* (MGM)

THREE FACES WEST. The refugee problem bobs up in an unexpected quarter in this story of Viennese émigrés to the American Dust Bowl. An exiled doctor and his daughter take up a new and rigorous life among the struggling farmers and absorb something of the pioneer spirit. When the daughter is faced with a choice of marrying one of the neighbors or her former fiancé whom she thought dead, the latter's Nazi principles conflict with her newly formed ideals and she turns again to the farmer. Charles Coburn, Sigrid Gurie and John Payne are effective in this sober film which makes its points obviously and flirts with documentary drabness in the direction. It has the virtue of conviction without many other entertainment qualities *for the family.* (Republic)

MANHATTAN HEARTBEAT. This is a resuscitation of an old Vina Delmar story and an example of false economy on the producer's part. The story of a couple who marry with very little financial margin and try to economize on posterity is still cheaply sentimental in spite of its moral conclusion. David Burton's direction is undistinguished and the cast, including Robert Sterling and Virginia Gilmore, is young in age and art. There is not much in this film *for intelligent adults.* (Twentieth Century-Fox)

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EVENTS

LAST week's outpouring of current history revealed trends east of the Mississippi that were in striking contrast to trends west of that stream. Suspicions that the two sections of the country were building up distinct behavior patterns that might imperil national unity were voiced by trend experts. . . . The phenomenon of benevolent individuals doing good to their fellow-men and being rewarded with raspberries appeared in the East, did not appear in the West. . . . In New York, a well-meaning citizen took his \$5,000 life savings to a crowded restaurant, began tossing away five and ten dollar bills. He was arrested for disorderly conduct. . . . In Indiana, an individual, trying to save a motorman who was being robbed, turned in a fire alarm. He was led off to jail for turning in a false alarm, the robber escaping. . . . When a Pennsylvania fireman stopped a runaway horse, he received a chorus of raucous Bronx cheers. The horse is twenty-five years old, blind in one eye, pulling a wagon fifty years of age, the raucous chorus jeered. . . .

Absence of the above-mentioned phenomenon in the West was ascribed by Easterners to a scarcity of Good Samaritans in that section. . . . Additional evidence of differing social customs was presented by the news. . . . In Delaware, when a customer expressed vehement dissatisfaction with the quality of the soup, a restaurateur was fined one dollar for defending the liquid. His defense of the soup involved fisticuffs. . . . In Connecticut, a refrigerator caught fire. . . . In Batavia, N. Y., a turtle upset an automobile. . . . During a peace parade in Kentucky, a drum major's baton got away, struck a peace-loving bystander. . . . In New York City, when an autoist stopped in obedience to a red light, he was robbed of two thousand dollars. . . . West of the Mississippi, refrigerators were free from conflagrations, traffic-light observers remained in good financial condition, automobiles were not upset by turtles, people watching parades were not hit by batons, no restaurateur defended his soup. . . . Positive phenomena in the West, moreover, appeared to emphasize the budding social-custom divergence. . . . Oakland, Calif., police arrested a man for walking on the wrong side of the road. The man was perambulating unclad at night. City ordinances do not forbid this form of human behavior, so the wrong-side-of-the-road charge was conceived. . . . In Salt Lake City, a husband and wife returning from shopping found a 100-pound truck wheel on their dining-room table. The wheel had fled from a truck, fought its way through a window, found terminal facilities on the table. . . . Near Parsons, Kans., two couples fished all day without result. Crestfallen, they gave up. As they began rowing to shore, a two-pound bass jumped up from the water, leaped into their boat. . . . Worried about the national supply of cheese, a California inventor devised a mouse trap that prevents a rodent from stealing the bait without springing the trap. . . . East of the Mississippi, nobody was incarcerated for walking on the wrong side of the road, no one invented cheese-conserving mouse traps. And that is not all. No 100-pound truck wheels reposed on cis-Mississippi dining-room tables. No cis-Mississippi fish jumped voluntarily into the boats of anglers. . . .

To social students, alarmed by the threat to unity implicit in all these cleavages, came a meed of consolation from the expressions of optimists. These optimists, while admitting an increasing number of accidental divergences in the two sections of the land, asserted that in the great essential relationships there exists a deep-rooted national unity knitting East and West together. In both great sections, the optimists declared, there is widespread divorce, birth control, slaughter of the unborn and other striking manifestations of a common way of life.

THE PARADER